

The vnbeliefe of *S. Thomas*  
the Apostle, laid open for the comfort  
of all that desire to be true.

Whereunto is added a comfortable  
Treatise for all that are afflicted in  
soule or body.

The first armeth vs against despair in the  
houre of death; the second against im-  
patience vnder the Crosse.

By *Nicholas Bonnd*, Doctor in  
Diuinitie.

*Bonnd*



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The Antichrist of St. Thomas  
the Apostle laid open for the comfort  
of all that are true.

Whereunto is added a comfortable  
Treatise for all that are troubled in  
Soul or body.

A new and true account of the  
state of the Church of England  
in the year 1643.



Printed by J. Sturges  
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For the Author at the  
Printers Office in St. Dunstons Church  
Lane.



*Wooty*



To the right Worshipfull Sir  
ROBERT GARDENER Knight, and  
to the vertuous Ladie ANNE GAR-  
DENER his religious and louing  
wife, their owne hearts desire  
in Christ.

**R**ight Worshipfull Sir, though the  
kingdome of Ireland did bereaue  
this countrey of yours, of a great  
part of that good, which by a certain right  
is hoped for from you: by reason of your  
long seruice there vnder Queene Eliza-  
beth of blessed memorie, in the chiefest  
and most honourable seate of Iustice, by the  
space of 15. or 16. yeares together: yet the  
benefite vnto both the Kingdomes was  
thought to be so great thereby, that the  
losse was so much the more easily borne.

And now at the last this countrey doth  
willingly acknowledge, that it hath great

## The Epistle Dedicatorie

cause to thanke God, not onely for your safe  
returne vnto it some years past, furnished  
with greater experience for gouernment;  
but also with hope of neuer departing fro  
them any more: seeing that in your last  
employment, vnder his Highnes (whome  
God long preserue) into his Ilands of Iar-  
lic and Garnesic, they were suspended fro  
that hope by the space of certaine moneths.

which beeing faithfully performed and  
ended, their hope is renewed, that you bee-  
ing now at the last, merito tuo maximo,  
donatus rude, may say of this countrey,  
Here is my rest. which my selfe haue  
more speciall cause to desire in regard of  
my ministerie, which by your presence  
you haue often and long giuen great coun-  
tenance vnto.

And you, good Madame, both since this  
happie ioyning of you both together, and  
long before, by your continuall comming  
to the publike assemblies, though a good  
way off, both winter and sommer, neuer  
hindered by the heat of the one, or the  
col

## The Epistle Dedicatorie.

told of the other, and that by the space of  
20. yeares, haue given so good an exam-  
ple, like unto those, that traueled without  
wearisomnes through the vaile of Ba- Psal. 84. 6.  
ca, with hope to appeare before God in  
Syon; that you haue encouraged many  
unto the like paines, and haue left the  
slothfull without excuse. By which, & some  
other good examples like this, the credit  
of Gods word among vs hath in some to-  
lerable sort beene hether to upheld.

For which, and for many other great  
fauours from you both, I present these  
small fruits of my poore labours unto you,  
as a perpetuall testimonie of my thanke-  
fulnes unto you; and to God for you. Desi-  
ring him to multiplie his graces vpon  
you, and long to preserue you to your owne  
mutuall comfort, and the good of so many,  
as doe depend vpon you.

And the like blessing of God be vpon  
the good and forward hopes of the wor-  
shipfull M. William Spring your onely  
child; that his youth may be still so seaso-  
ned



## The Epistle Dedicatorie.

ned with religion and learning, that in  
time to come he may in the seate of Iustice  
for the good of his countrey, by his deserts  
goe beyond all his progenitors, and so long  
uphold the credit of that right worshipfull  
house. And so I most humbly take my leave  
of you all. Norton in Suff. Iun. 24.

1608.

Your Worships in all reuerend  
and dutifull affection,

Nicolas Bownder





## THE VNBELEEFE OF S.

Thomas the Apostle laid open, for the  
comfort of all that desire to beleue:

which armeth vs against de-

ceitfullnes in the house

of death.

Ioh. 20. 24. &c.

But Thomas one of the twelue, called Di-

sciple, was not with them, when Iesus came.

The other Disciples therefore said unto

him, We haue seene the Lord: but he said vnto

them, Except I see in his hands the print of

the nayles, and put my finger into the print of

the nayles, and put mine hand into his side, I

will not beleue it. 26 And eight daies af-

ter again his Disciples were within, and Tho-

full. 28 Then Thomas answered, and said  
 unto him, My Lord, and my God. 29 Iesus  
 saide unto him, Thomas, because thou hast  
 seene me, thou beleevest: blessed are they, that  
 haue not seene, and haue beleeneed.



His text of Scrip-  
 ture is appointe  
 to be read for the  
 Gospel vpon S  
 Thomas day, be-  
 cause it cōtainet  
 a memorable sto-  
 rie of him, whose blessed memori-  
 we keepe vpon that day: to that end  
 that we might be thankful vnto God  
 for him, and for the excellent gif-  
 bestowed vpon him, and the gre-  
 good done to the Church by his mi-  
 nisterie and preaching: and that we  
 might labour to imitate his vertue  
 and to profit by his great infirmities  
 wherein consisteth the true and rig-  
 obseruation of this, and all other suc-  
 like daies.

And not in the worshipping of him, and praying to him, and setting vp candles before his image, and offering to him, as they did in the time of Poperie; when they praied vnto God to be heard at his intercession, and for his merits, and blood shedding; as they did vpon other such daies for the rest of the Apostles, and Saints. And they thought that the celebrating of those daies was a great honour and seruice acceptable vnto them, and they kept them to that ende, that they might become their patrons, and fare the better for their stakes before God: and they know no other vse of them vnto this day.

Wherein they offer great indignitie vnto Christ, first, in robbing and spoyling him of the honour and office of his mediation and intercession to whom onely it belongeth: of whom the Apostle thus writeth: it is Christ which is dead, yea or rather  
A 2 which



## The unbeleefer

4

tom. 8. 24.

John. 14. 13.

which is risen againe: who is also at the right hand of God, & maketh request also for vs, and therefore who shall lay any thing to the charge of Gods chosen? And Christ himselfe thus speaketh of his owne office: Whatsoever ye ask in my name, that wil I doe, that the father may be glorified in the sonne.

Secondly, they doe great wrong vnto him, in hallowing any daies to the honour of any, but of God alone. For all things that are sanctified, are sanctified to his honour and worship onely, who only is to be worshipped & serued with diuine worship: therefore the bread and wine in the Sacrament of the Lords supper, and the water in Baptisme, are sanctified to the honour of Christ, and of none other: as those that represent vnto v the breaking of his bodie, and the shedding of his most pterious blood for the forgiveness of our sinnes. An



so are and ought the Churches to be consecrated to the name and honour of God alone: (who onely is there to be serued) and not of any Saint, as in time past they haue beene.

And so ought the daies also: As vnder the law all the Sabbaths were consecrated vnto the honour of God the creator of heauen and earth: and vnder the Gospel vnto the honour of Christ the Redeemer of his Church: and all other daies, that are now put a part among vs from the common affaires of the world, they are sanctified to that ende, that God might be honoured in them, and by them.

And therefore we put a great difference betweene these holy daies, and the Sabbath, or Lords day. First of all in that we know this later to stand vpon a better foundation then they, as hauing his institution from Christ and his Apostles, and so doth binde all nations, and is perpetuall,

neuer to be changed. Whereas the former haue their warrant only from men, and so doe not binde all Churches alike, and may be changed, yea taken cleane away: and serue onely for Christian policie, and good order in the Church, that men vpon these daies might come together, and serue God. And therefore it is to be provided, that there should not be too many of them, least thereby men should be hindred from the necessa-  
rie workes of their callings; which hath mooued the reformed Churches, as in this Realme, so ell-where, to cut off many that were vsed in the time of Poperie, and so to keepe themselves in a mediocritie, neither ha-  
uing too many, nor putting downe  
all.

Secondly, there is a difference be-  
tweene them, in the manner of kee-  
ping the one, and the other: for on  
the Christian Sabbath the lawes of  
our

our kingdome and Church doe re-  
 straine all men from many things, as  
 from markets, and faires, and keeping  
 of Assises and Sessions for the execu-  
 tion of iustice: which they doe tole-  
 rate and permit vpon other holy-  
 daies. Whereas in the time of blind-  
 nesse they sometimes preferred these  
 daies before the Sabbath; and had  
 more solemne seruice and feasts vpon  
 them, and counted it a more dead-  
 ly sinne then to worke, then vpon  
 the Sabbath day.

Besides this, they appointing these  
 daies to the honor of men, did there-  
 by greatly dishonour the Saints the-  
 selues. For what greater dishonour  
 can there be vnto any man, then to  
 make him a traitor? and to giue vnto  
 him that honour, that is due onely  
 to the Prince? And if any should in  
 simplicitie and good will ascribe so  
 much to the greatest noble man in  
 the Realme, that at the last he should



give him the titles that belong vnto the King, and so bring him into the suspicion of treason against his will, it were no honour, but dishonour vnto him: So the Papists in extolling the Saints so highly, that they consecrate daies vnto them, and thereby seek to honour them, and hope that therefore they will become Patrons vnto them: all which are proper vnto Christ; in so doing they dishonour them: for they make them, as much as lieth in them, to be traytors vnto Christ, in robbing him of that honor that is proper vnto him.

And these Saints if they were now alie vpon earth, would not onely not take this honor vnto themselves, and thanke them for it, but altogether refuse it, and rebuke them for it: as *Paul* and *Barnabas* did vnto the people at *Lystra*, when they brought buls with garlands, and would haue sacrificed vnto them: They rent their  
cloathes,



cloathes, and ranne in among them, saying, O men, why doe you these things? we are men subject vnto the like passions, that you he: and preach vnto you, that you should turne from these vaine things vnto the living God.

**I**N this text there are these foure things principally to be obserued; first of all the great infidelitie of S. Thomas the Apostle, who did not beleue the resurrection of Christ, reported vnto him by all his fellow Apostles, who had scene him, v. 24, 25. Secondly, the great mercie of Christ, who did not cast him off, and leaue him to perish in this vnbeleefe of his, but most louingly in time conuenient sought to pull him out of it by all good meanes; euen the very same, which himselfe desired. vers. 26, 27. Thirdly, the increase of faith in Thomas by these meanes, appearing by the confession that he made, after that he

he was thus confirmed, namely, that he did beleene, not onely that he was risen againe, but for him, and therefore calleth him, his Lord, and his God. v. 28. Lastly, here Christ vpon this occasion deliuereth a generall doctrine, and so applieth this fact of *Thomas* vnto the whole church; euen that they should be blessed, who should beleue in him, though they did not see him, as he had done.

I doe not purpose to intreat of all these, but onely of so much, as doth concerne the vnbeleefe of *S. Thomas*. But before I come to it, it may seeme somewhat strange, that *S. Iohn* in his Gospel doth write this of his fellow Apostle, seeing it tendeth so wholly to his discredit. The other Evangelists all of them haue left it out, it may seeme in fauour of him; and it might be thought, that it had beene better, if he had passed it ouer with silence also. But this Apostle liuing longer

longer then all the rest, about an hundred yeares after Christ, and so seeing all their writings, doth adde this, as a matter of speciall moment; as indeede in it there is offered to the Church great instruction and consolation.

And this plaine dealing of his is a note of that integritie, that is to be found in all the Scriptures, as beeing penned by the spirit of God. For they came not in old time, as S. Peter saith, 2. Pet. 1. 2 by the will of man: but holy men of God did speake and write, as they were mooued by the holy Ghost. And therefore they greatly differ from the writings of men, which fauour of the spirit of men; and so are in many things partiaill; as this is a common fault in many Historiographers, that they flatter great men, and speak onely of their vertues, which they set out to the full: but their vices either they wholly conceale, or lightly passe the  
ouer;



over: especially when they are their friends, and of the same ranke and order with them, as S. Thomas was vnto the Apostle S. Iohn. But it is not so in the Scriptures, which proceeding from the spirit of truth, are no more partiall, then God himselfe, with whome there is no respect of persons: in so much that the penners of them doe lay open the greatest finnes of the greatest men in their time, euen of the Kings and of the Priests.

As of *Heli*, how he honoured his children aboue God, and caused the sacrifices of the Lord to be despised, and trodden vnder foote: and of *Manasse* king of Iudah, how he caused his sonnes to passe through the fire in the valley of Ben-hinnom, and gaue himselfe to witchcraft, and to charming, and to forcerie: and vsed them that had familiar spirits, and soothsayers: and did very much euill in the sight of the Lord, to anger him: yea, the



the Prophets do not spare them, that were nearest in blood to them, or nearest in any bond of affinitie, or friendship. For *Moses* doth set out the Num. 12. murmuring of *Aaron* his owne naturall brother, and of his sister *Miriam*, and how God did punish them for it: which he did not to defame them, or with a minde to be reuenged of them: for the Lord gaue this testimonie of him, that he was a very meeke man, aboue all the men that were vp- vers. 31. on the earth.

And the Apostles doe write the truth boldly and sincerely of their fellow Apostles, though their faults were exceeding great, and not the like almost heard of. As how *Judas* Math. 26. did for thirte pieces of siluer sell and betray his Lord and master Christ into the hands of his most deadly enemies. And how *Peter* did not onely denie him once, but the second time did forswear him, yea did curse and ver. 72. banne

banne himselfe, if that euer he did but know him.

And to conclude this point, their yprightnes in their writings appeareth so much the more, that they doe not spare themselves, but publish their owne faults to the praise of God, as his spirit in them did direct them. For *Moses* declareth at large how slow & backward he was to take vpon him that calling, that God had appolited him vnto, and what excuses and excuses he made, in so much that the Lord was very angrie with him.

And *David* writeth of the adulterie and murder, that he had secretly committed against Bath-sheba, and her husband Vriah: and confesseth openly, that he had deserved death for both of them, when he thus prayeth, Deliuier me from bloods, O Lord. So likewise the Apostle *Paul* spareth not himselfe, because it was not he, but the spirit of God that spake in him,

him, in that he had persecuted the Church of God cruelly, and wasted it. This kind of simple dealing is one argument not of the least moment, among many other, to euince that the Scriptures are written by Gods spirit: and are therefore Canonically, for they are not partiall but the spirit of truth, & simple dealing doth maruelously appeare every where in them.

But it may further be demanded, though such things as these be written of the Saints, whether they should be read openly in the Church vpon those holy daies, that cary their name: as if, when we keepe the memorie of a man, all his euill deddes should be reckoned vp, tending to his infamie and discredit. Concerning which, as the prouidence of God therein is to be acknowledged, who hath thus disposed of it: so we are to reuerence and highly esteeme the



the godly wisdom of those holy fathers, who did first appoint those daies thus to be kept. For they did it to the honour of God; and therefore would by the reading of these texts of scripture haue all men know, what the Saints were of themselves: and what infirmities, vnbeleefe, and other finnes they were subject vnto; euen the same that we are: as Paul and Barnabas saide of themselves, VVe are men subject to the like passions; that you are: and as S. James saith of the Prophet Elias, that he was a man subjected to the like passions, as we are. That so if they were any thing, we might know from whence it came, and so as Paul saith of himselfe, I am the least of the Apostles; which am not worthe to be called an Apostle, because I persecuted the Church of God: but by the grace of God, I am what I am: and his grace which is in me, was not in vaine: but I laboured

red

ted more abundantly then they  
all; yet not I, but the grace of God  
which is with me. So we might say of  
them, beeing put in minde by the  
Scriptures that are read euen vpon  
those daies, wherein we keepe the  
greatest memorie of them, what they  
were of themselves; and what they  
were by the grace of God: and so  
not so much honour them; as praise  
God for them.

For the purpose of those ancient  
fathers of the Church, who appointed  
these daies thus to be kept, was not  
to set out the Saints themselves, that  
we might glory in them, and in their  
merits: but in the merits of Christ, &  
in the mercie of God shewed to the  
for his sake: and so not only to teach  
us how rightly to esteem of them, but  
that in them, as in a glasse we might  
see, what we are subiect vnto: and yet  
how gracious God is to pore sinners,  
so might take comfort in the mer-

cie of God shewed to them. As here what great vnbeeleeffe was in Saint Thomas, and yet Christ did help him of it, and saied him ? to shew vs, that we are as full of vnbeleefe, as he, and much more: yet Christ will not refuse vs, if we do not obstinately remaine in it, but are willing to be holpen of it, and haue a desire to beleeue, by the meanes that he shall bestow vpon vs. And this is the vse that we are to make of the vnbeleefe of S. Thomas, euen then when we heare it read vpon his day.

The Papists did not so: for besides that they had a great number of counterfeit Saints in their Calēder, whose names were not written in the booke of life; some of them traytors, and others as ill, or worse then they: vpon their festiuall daies, they caused to be read out of *Legenda aurea*, that is their Legend of lies, a storie of their liues full of all vertues, and miracles that they



they wrought, some in their life, some  
after their death, whereof most were  
fained, and some of them most ab-  
surd. And thus they made them to be  
Gods upon the earth, not making  
mention of any fault of theirs at any  
time, especially so great as these, that  
we have heard of in S. Thomas, S.  
Paul, and the rest. *1311*  
Whereby it came to passe, partly  
by the obseruation of those daies, and  
partly by hearing what was then re-  
ported of them out of their stories,  
that the comon people were brought  
into a superstitious admiration of  
them, and had no hope by imitating  
their vertues to be like them: but  
they did worship them by means of  
the straunge and incredible things,  
that they heard of them. And so there  
was no comfort from them for poore  
sinners, but only for their merits and  
mediation: for they did not speake of  
their infirmities and falls. But we see,

how the Scriptures set out the true  
 Saints of God after another manner:  
 not onely in their miracles and ver-  
 tues, but in their greatest corruptions  
 and finnes: that we knowing what  
 they were of themselves, and what  
 they are by the mercie of God, and  
 the grace of Christs, the poorest sin-  
 ner might be comforted in them-  
 selves by the one, and giue thanks to  
 God for the other. Seeing that there  
 is no faile in themselves, which they  
 haue not scene pardoned and cured  
 in some of the Saints or others, nor  
 by some wanting to themselves;  
 which by this experience of Gods  
 goodness which they haue scene in  
 others, they might not hope for in  
 themselves in some measure. and so  
 I will come to the principal thing  
 in this text, which is the great  
 infirmities, and wonderfull vncleane-  
 ness that was in the Apostle S. Thomas, de-  
 clared in these wordes of his owne  
 word

that when the rest of the Disciples had told him, that they had seene the Lord, he answered them, Except I see in his hands the print of the nayles, and put my finger into the print of the nailles, and put mine hand into his side, I will not belecue it.

The circumstance of time, and many occurants going before this, doe aggrauate the greatnes of his vnbeleefe. For this was done the eight day after Christs resurrection: then he did shew himselfe vnto Thomas, as it is saide, vers. 26. Eight daies after his Disciples were againe within, and Thomas with them, then came Iesus, when the doores were shut, & stood in the middes, and said, Peace be vnto you: after he said to Thomas, Put thy finger here, and see mine hands: and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull. In the meane season he had appeared vnto *Marie Magdalene* at



the sepulchre the first day of his resurrection early in the morning, and shee knew him: for he called her *Marie*, and shee answered, *Rabboni*, that is to say, master, vers. 17. at what time, shee was willed to goe tell the Disciples, that he was risen, and shee did so: and also shewed them, what other words he had spoken vnto her: but none of them did beleeue her: as *S. Marke* saith. Thus at the first hearing of it, Thomas was incredulous, as well as the rest. And the same day toward the euening he appeared vnto two other as they were in the way to Emaus, and they returned presently, and told the Disciples of it, but they did not beleeue them neither.

The same night therefore he appeared vnto the eleuen, as they sat together, and cast in their teeth their unbeleeve, and hardness of heart, because they beleeued not them, which had now twice told them, that the

Mark. 16. 11.

vers. 13.

had scene him, beeing risen againe,  
vers. 14. And because their vnbeleefe  
was so great at that time, to put them  
out of al doubt for the time to come,  
he shewed them his hands, and his  
side that was pierced, and the print of  
the nayles in the one, & of the speare  
in the other, and bad them looke on  
them, that they might know that it  
was he indeede, as *S. Iohn* the Euan- *Ioh. 20. 30.*  
gelist doth report it.

At this time *Thomas* was not pre-  
sent among them. The Lord of his  
infinite wisdom and goodnes thus  
disposing of it, for the further good  
both of *Thomas*, and of all the rest,  
and of the whole Church: that by  
this meanes there might be a new  
confirmation of his resurrection, by  
a second and more sensible appariti-  
on: when they should not onely see  
againe the print of the nailes in his  
hands, but for *Thomas* also to put his  
finger into them. But in the meane  
while,

while, all the rest tell him, what they had scene, namely, not onely Christ in some forme, but so certainly that he spake vnto them, and shewed them his hands and his feete, and the print of the nayles in them, so that they could not possibly be deceiued in so cleare a matter: yet for all this he not onely not giueth credit vnto some one of them seuerally, but not vnto all of them ioyntly, beeing so many, and so credible witnesses: and further, is so wilfull and obstinate, and so addicted to his owne senses and feeling, that he tells them plainly, that vnles he himselfe see the print of the nayles in his hands, and may put his finger into them; and the print of the speare in his side, and may put his hand into that, he will neuer beleue it.

This is a maruelous thing, & may seeme iustly to be wondred at, that he beeing an Apostle, and one that had bene conuersant with our Saviour

Christ



Christ a long time, and had heard his doctrine, and seene his miracles; yea, had preached saluation in his name with the rest: and had heard Christ oftē say, that he must be put to death, and the third day rise againe: that though he did generally beleue in him, yet he was not perswaded particularly of this article of his resurrection. But such is our corruption, and we doe so receiue the Spirit but in measure, that we may be true beleeuers in generall, and yet vnbeleeuers in many particulars: as we see in the Apostle here, who beleeuing Christ to be the sonne of God, and the Saviour of the world, and so held the maine point of saluation, failed in the particular manner, and was not yet perswaded of the truth of his resurrection. But for all this we are not to account him, as an infidell, but thinke thus with our selues, if such a man as he, was subiect vnto so great doubtings,

things, no maruell then, if I in many particulars finde my faith to be so full of doubting and wauering. Oncely let vs in these doubtings still vse the meanes, and God will at one time or other blesse some of them vnto vs. As Thomas here notbeleeuing that Christ was risen, though the rest of the Apostles did tell him of it, did not forsake their companie, but came into their assemblies vpon the Lords day, to serue Christ with them, and then Christ did appeare vnto him, and ridde him of his vnbeleefe. Whereas if he had beene still absent, as he was before, and therefore hee remained longer in his vnbeleefe then they, God might haue depriued him of all meanes, and iustly haue giuen him vp to his vnbeleefe.

But this is a greater wonder, and herein his vnbeleefe doth appeare much more: that besides the former things, when the other Apostles, whom

whom he by long experience knew to be very reuerend and credible mē, told him that they had seene the Lord, and after what manner, euen with the prints of the nailes, & of the speare in his body, yet he so distrusted all of them, that he would belecue none of them. Oftentimes wee beleue meaner men and of lesse credite in matters of great vncertentie, and of small moment: therefore not to beleue so many and of so good credit, and in a thing of great moment, it beeing true also, doth plainly shew, how deeply ynbeleefe was rooted in him. Especially if we consider how he further addeth, that if there were neuer so many more of them, let the be, what they will be, that should tell him so, he would beleue none of the but his owne selfe, and his owne sense and feeling: for vales he could see in his hands the print of the nailes, and put his finger into the print of the nailes,



nailes, and put his hand into his side,  
he would not beleene it.

And it seemeth, that the rest of the  
Apostles were subiect vnto this vnbe-  
leeffe, though not in the like measure:  
for when Marie Magdalen at Christs  
commandement, came vnto them,  
and finding them weeping & mour-  
ning, tolde them for their comfort,  
that Christ was risen; though they  
heard her say, that he was aliue, and  
had appeared to her, they beleeued it  
not: nay they were so farre from be-  
leeuing it, that her wordes seemed  
vnto them, as a fained thing: so that  
they were not only somewhat doutfull  
of the matter, but did wholly reiect it  
as a meere fable. Moreouer, when  
two of the disciples, the name of the  
one beeing Cleopas, going to Em-  
maus, Christ did appeare vnto them  
in the way, and though they knew  
him not at the first, yet at the last their  
eyes were opened, so that they knew  
him

him perfectly, and so returning to Ierusalem, saide vnto the eleuen, The Lord is risen indeede: and so doe a-  
 touch it constantly with a note of as-  
 seuerance; and told them also, what  
 was done in the way, and how they  
 knew him at the last: They beleued Mat. 16. 1  
 them neither. So that this case was  
 not of Thomas alone, but of all the  
 rest, that we might see that the best  
 seruants of God of all, are greatly pe-  
 stered with these remnants of vnbe-  
 leefe. That as Dauid saith, If thou, Psal. 136  
 Lord, straitly markest iniquities, O  
 Lord, who shall stand? that is, not the  
 best mā in the world, much lesse such  
 a wretch as I: So we may say, if these  
 holy men were so full of vnbeleefe in  
 this thing, no maruell, if such a poore  
 sinner as I am, stand doubtfull and  
 perplexed in many things: and as  
 Christ did succour them, so I hope he  
 will be mercifull vnto me, that desire  
 to beleue. 1. Cor. 13  
 And

And it is very probable, that the rest of the Apostles in this vnbeleefe of theirs, were subiect vnto the same temptations that Thomas was, and had the same thoughts to hinder the from beleeuing, that he had: and namely, that they spake within themselves, as he did openly, though for shame they did not utter it, as often it falleth out, that many are afraid to utter their temptations, they are so fearefull and so straunge, that they thinke, that none are possessed with them, but themselves. But the Apostle telleth the Corinthians, that no temptation had taken hold of them, but such as appertaineth vnto man; that is, which proceedeth of mans infirmities, and which mans nature is subiect vnto: that they might not be discouraged, or dispaire for that, that he had said vnto them. And therefore he addeth, that God is faithfull, and would not suffer them to be tempted



about that, that they were able, but would giue an issue with the temptation, that they might be able to beare it: as he did here vnto the rest of the Apostles, and to Thomas himselfe.

And that they had indeede the same thoughts of vnbeleef that Thomas had, it appeareth by the fact of Christ. For when he came among them, and they were abashed and afraid, supposing that they had seene a spirit, he said vnto them; Why are ye troubled? and wherfore do thoughts arise in your hearts? Behold mine hands, and my feete, for it is my selfe; handle me, and see: and when he had thus spoken he shewed them his hands and his feete. So that Christ in shewing them his hands and feete, that so they might be ridde of those thoughts and doubts, that hindred them from beleeuing; did manifestly shew, that he knew the thoughts of their hearts to be these, that vnlesse  
they

Luk. 24. 39

they saw in his hands and feete the print of the nayles, they would not beleue that it was he. Christ therefore like a skilfull phyfitian of their soules did applie his medicine according to their maladie; and therefore when as at his first apparition he did shew vnto them his hands and his feete, he doing all things in wisdom and to some good purpose, did thereby declare, what thoughts of vnbeleefe they were troubled with.

If such holy men as these, who had so many meanes to helpe their faith, did not sufficiently profit by them at the first; but were found thus incredulous; then we may be assured, that vnbeleefe is more deeply rooted in vs, then we be a ware of: and if after many meanes, and long continuance in the same we finde it in our selues more then we would, we must not too much suspect our selues, as long as we are sorie for it, and doe groane  
ynder

vnder it, as vnder an heauie burden,  
 desiring to be eased of the same. For  
 indeed there is no sinne in the world,  
 that hath more infected mankinde,  
 then that: it came in with our first  
 parents euen in Paradise, and it will  
 continue as long as there is any man  
 vpon earth: it is the first sinne that  
 possesseth all men: and it is the last  
 that we must strise against: in so  
 much that when we haue overcome  
 all other, then wil our vnbeleefe most  
 of all trouble vs. And especially we  
 shall finde this to be true in all affli-  
 ctions, and in the houre of death:  
 when the temptations of pride, of vo-  
 luptuousnes, of reuenge, &c. shall  
 leaue vs, as hauing receiued their  
 deadly blow, then will vnbeleefe, and  
 distrust fall vpon vs afresh, as though  
 we had neuer beene wounded, or ne-  
 ver so much as incountred with.  
 For seeing that faith is, as the A-  
 postle calleth it, A shield wherewith Eph 6.16.



we may quench all the fierie darts of the deuill: therefore he labourerh most of all to pul it out of our hands altogether, or so to weaken it in many things, that his darts may easily pearce through it into our soules to destroy them: that is, his temptation may decyue vs one way or another. For as long as this sheild of faith is whole, and we be able to hold it out against our spirituall enemy, we shall preuaile against him, whether he tempteth vs vnto any sinne in time to come, or for any sinne of the time past. But if we let fall the sheild of faith, or doe not defend our selues with it; we lie open to all temptations of Satan: that is, if we altogether giue ouer faith, or fall to doubting of the truth of his word.

Adam and Eue were first overcome by vnbeleefe, and that was the cause of their ruine: for the deuill by disputing with the woman like a sub-  
 til

the Sophist, brought her at the last  
 to call in question the truth of Gods  
 word, and to say, Of the fruit of the  
 tree, which is in the middes of the Gen. 3. 3.  
 garden, God hath said, ye shall not  
 eat of it, neither shall ye touch it,  
 least ye die: whereas the Lord had  
 said in expresse words before, In the chap. 3. 17.  
 day, that ye shall eat thereof, ye shall  
 die the death: that is ye shall assuredly  
 die: which if they had steadfastly  
 believed, they had not beene over-  
 come of his temptation. So in all  
 those that we commit there is danger  
 more or lesse; for if we fall by  
 presumption, then we beleue not his  
 threatenings; if by despair, then we  
 beleue not his promises. And thus  
 saying, faith though it principally re-  
 specteth to the promises of saluation, yet  
 generally it respecteth the whole  
 word of God. The manifold lines  
 that we see in other, and doe  
 about our selues, doe apparently

we may quench all the fierie darts of the deuill: therefore he labourerh most of all to pull it out of our hands altogether, or so to weaken it in many things, that his darts may easily pearce through it into our soules to destroy them: that is, his temptation may deceiue vs one way or other. For as long as this sheild of faith is whole, and we be able to hold it out against our spirituall enemy, we shall preuaile against him, whether he tempteth vs vnto any sinne in time to come, or for any sinne of the time past. But if we let fall the sheild of faith, or doe not defend our selues with it; we lie open to all temptations of Satan: that is, if we altogether giue ouer faith, or fall to doubting of the truth of his word.

Adam and Eue were first overcome by unbelcefe, and that was the cause of their ruine: for the deuill began disputing with the woman like a subtil



the Sophistes, brought her at the last  
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 garden, God hath said, ye shall not  
 eat of it, neither shall ye touch it,  
 least ye die: whereas the Lord had  
 said in expresse words before, In the  
 day, that ye shall eat thereof, ye shall  
 die the death: that is, ye shall assuredly  
 die: which if they had steadfastly  
 beleued, they had not beene over-  
 come of his temptation. So in all  
 those that we commit there is vnbe-  
 liefe, more or lesse; for if we fall by  
 presumption, then we beleue not his  
 threatenings; if by despaire, then we  
 beleue not his promises. And thus  
 faith though it principally con-  
 cerneth to the promises of saluation, yet  
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 which we see in other, and doe  
 commit our selues, doe apparently

Gen. 3. 3.

chap. 2. 17.

11. 1. 12.

11. 1. 12.

shew how full of vnbeleefe we and the whole world is: for if we did beleefe God to be true in his threatnings, and in his promises, we should be kept from sinne.

Besides, when men are fallen into any sinnes, what is the cause that they doe not speedily repent them of the, and so leave them, but onely vnbeleefe? For if they did rightly beleefe either the promises of God, as, At what time soever a sinner shall returne from his sinnes, and doe that which is lawfull and right, he shall surely liue, and shall not die: all his transgressions that he hath committed, shall not be remembered, or laide to his charge: they would presently repent, and leave their sinnes, that they might be forgiven them. Or, if they beleued his threatnings: as, Kisse the sonne, lest he be angry, and ye perish in the midde way, when his wrath shall suddenly burne, blessed

zek. 18. 21.

Mal. 2. 12.

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are all that trust in him: they would  
speedily repent, whiles mercie is of-  
fered; least God take them away be-  
fore, or bring some great iudgement  
vpon them. But contrarie to the truth  
of Gods word (according to the na-  
ture of vnbaleete) they imagine some-  
thing of their owne head, wherein  
they rest; and let all men say to the  
contrarie, what they will, they will  
beleene none but themselves, & their  
owne conceits.

As that, they shall doe well enough  
though they continue in their finnes:  
or that they shall haue time enough  
hereafter to repent them at their leis-  
ure: and that they may repent them  
when they list, or some such like: of  
which there is nothing promised in  
the word of God, but the cleane con-  
uery let down often and very plainly.  
Therefore that men, when they haue  
fallen into any sinne, doe so easily con-  
tinue in them; and either repent the



not at all, or doe it very slowly, & that  
 doth bewray sufficiently how full of  
 vnbeleefe they are. Seeing therefore  
 that it is so vniuersally spread ouer all  
 men, no maruell if the better sort doe  
 complaine so much of it in themselves,  
 and finde it to be a great deale more,  
 then they would. Againe, let vs be in trouble, & want  
 meanes to helpe our selues, and see if  
 we be not prone to distrust Gods, and  
 so not to depend on his providence;  
 but rather to vse unlawfull meanes to  
 helpe our selues; or to be too restless  
 & vnquiet in the vse of those that are  
 lawfull; and so either altogether to  
 forget to seeke vnto God by prayer;  
 or else to doe it very coldly, and with  
 little hope. Though God hath saide,  
 Call vpon me in thy trouble, so will I  
 deliuer thee, and thou shalt glorifie  
 me. And be contented with those  
 things that ye haue, for God hath  
 saide, I will not faile thee, nor forsake  
 thee.

Gal. 50. 15.

Ebr. 13. 6.

thee. And first seeke the kingdome of Heb. 6. 31.  
 God, and his righteousnesse, and all  
 things necessary shall be ministred  
 vnto you: and a thousand such promi-  
 ses more, which doth shew that vnbe-  
 liefe possesseth men in every manner of  
 way, and there is no man in the world  
 altogether free from it, though it be  
 a great deale more in some, then in  
 others.

And to be short, when we are rep-  
 ted vnto any sinne, we by lamentable  
 experience finde, that we are too ea-  
 sily overcome, because we beleeue  
 not Gods threatenings, that he will  
 assuredly punish it. And when we are  
 tempted for any sinne, how soone are  
 we ready to despaire, because we be-  
 lieue not the promises of forgiveness  
 vnto the repentant. So that this sinne  
 is found in the whole course of our  
 life: in so much that when we haue  
 overcome many other sinnes in the  
 first and second table; then we shal be

either wholly overcome with vnbeleefe, or greatly polluted with it.

The Deuill did greatly assault our Saviour Christ with this, both in the first entrance into his office, and also in the last discharging of it. First of all in the wilderness, when he would by that long time of abstinence & want of corporall foode by the space of fourtie daies, and fourtie nights, haue perswaded him, that God had forsaken him, and had no care of him: for then he would haue provided for him all this while: and therefore he must now shift for himselfe, and if he could doe any thing, he must shew his power. If he be the sonne of God indeed, he must command that those stones be made bread. Secondly, when he was upon the crosse: for then they that passed by reuiling him, and wagging their heads, said, If thou be the sonne of God, come downe from the crosse: and the Priests also mocking

king



king him, ſaith, He ſaued others, but  
he cannot ſaue himſelfe: if he be the  
king of Iſrael, let him now come  
downe from the croſſe: for that they  
concluded againſt him to the weak-  
ning of his faith, that God did not  
care for him, becauſe he did not pre-  
ſently deliuer him. A. 2110. ni 2v 7103. 71. a. d.

Thus by ſcripting him to vnbe-  
leeve in the beginning, he ſought to  
discourage him from it: and by the  
ſame temptation of vnbeleefe in the  
ending, to cauſe him to giue it ouer,  
before he had happily finiſhed it. And  
after the ſame manner the deuill ſet-  
teth vpon all the members of Chriſt:  
in the beginning of their calling, he  
greatly buffeteth them with vnbe-  
leeft, and puts into them many feares  
and doubts, that their finnes ſhall not  
be pardoned; that ſo they might as  
mentioned in the combats, giue ouer,  
and returne to their old byas. And  
before their death he terrifieth them  
again

Feb. 2. 17.

h. 20. 25.

again with feare, that they shall not  
 goe to heauen; that so in despairing  
 of so great a matter, they might gine  
 over seeking it any longer. But Christ  
 did overcome by the power of his  
 Spirit in those temptations of his;  
 that by the same Spirit he might suc-  
 cour vs in ours. And so in all things  
 he was made like his brethren, that  
 he might be mercifull, and a faithfull  
 high Priest to make reconciliation  
 for the finnes of the people: for in  
 that he suffered, and was tempted, he  
 is able to succour them that are temp-  
 ted. As he did here in due season help  
 the vnbelief of the Apostles, in shew-  
 ing vnto them his hands, and his feet;  
 but most of all his weak and poore  
 seruant Thomas. For when he had  
 saide, Except I see in his hands the  
 print of the nailes, and put my finger  
 into the print of the nailes, and put  
 my hand into his side, I will not be-  
 leene. Then a little after Christ ap-  
 peared

peared vnto him, and said vnto him  
Put thy finger here, and see my  
hands; and put forth thine hand, and  
put it into my side; and be not faith-  
lesse, but faithfull.

**B**Y to proceede, the first degree  
of Thomas his vnbeliefe appea-  
rth in this, that he did heare this of  
ten, and of diuers, that were very cre-  
dible, and yet he did not beleue it: as  
first of all of diuers holy and good  
women, and namely of Marie Mag-  
dalene, and Ioanna, and Marie the  
mother of James, and other women  
with them, who early in the mor-  
ning returning from the sepulchre  
told the eleuen that Christ was risen;  
and also he heard it againe of Cleo-  
pas, and an other disciple, who told  
them they had seene him, and spoken  
with him after his resurrection: and  
now the third time he heard it of all  
his fellow Apostles, being ten in num-  
ber, all of them very credible, who did  
auouch



enough it vnto him vpon their owne  
 knowledge, and saide, that they had  
 seene him themselves. It was appoin-  
 ted in the equitie of the law, that in  
 the mouth of two witnesses, or at the  
 mouth of three witnesses, euery mat-  
 ter should be established. Therefore  
 there was no colour to discredit so  
 many witnesses, especially comming  
 in to testifie the same truth at severall  
 times. But herein appeareth the na-  
 ture of infidelitie, which is, to cause  
 vs, though we heare the truth of God  
 witnessed vnto vs by sundrie men,  
 and at diuers times, not to beleene a-  
 ny one of them in diuers things, but  
 onely our selues. And though they  
 be neuer so graue, and reuerend, and  
 constant in avouching of it, & found  
 in proving of it, yet all shall be as  
 we thinke, and say our selues, and not  
 otherwise: and thus they are wiser in  
 their owne conceit, then seauen men  
 that can render a reason. Whereby it  
 sheweth

commeth to passe, that they hinder themselves in their saluation: for though God send his seruants vnto them, to tell them his will, they will belecue nothing, but as they cōceiue themselves.

And this though it be a great sinne, yet it was not proper vnto Thomas only, but it was found in the rest of the Apostles at this present. And that we might not wonder at it in the without any profit, we shall see it as deeply rooted in our selues, & otherwise for this is but a looking glasse to let vs see our owne vnbeleefe in. For how often haue we heard one & the same truth constantly deliuered vnto vs by the Prophets, Euangelists, and Apostles? & yet we doe not beleue them: we haue sundry times heard them, and read them, yea they haue bin often preached vnto vs, and that by sundry of the faithfull ministers and seruants of Gods and yet we giue

no

no credit unto them: and this is too true; whether we looke to Gods fearefull threatnings, or his magnifull promises, both for this life, and the life to come: as Iud, gnithon supposed

How oftentimes, and by how many men have we heard, that unless we repent, we shall all perish; and yet very few beleene it, for they goe on still in their sinne; and thinke that they shall doe well enough. And that every tree, that bringeth not forth good fruit, shall be hew downe, and cast into the fire: that is, all wicked ones, that will not speedily amend their liues, shall be cast into hell fire: and yet though they liue neuer so wickedly, they thinke to be saved, as well as the rest. And though a sinner doe euill an hundred times, and God prolong his daies, yet it shall not goe well with him at the last; yet men thinke the contrarie, that seeing they haue escaped in one sinne unpunished,

ed,

Math. 3. 10

eeles. 8.



ed, and the second, & third time, that  
therefore it shall goe well with them  
for euer: and they thinke, as the Pro-  
phet saith, that because God holds Psal. 50. 32  
his tongue, he is like them, and liketh  
their waies well enough. Ysa. 51. 310

Moreover, how often haue we  
heard, and by how many, that he that  
is angrie with his brother vnadvised-  
ly, is culpable of iudgement: & whos Matth. 5. 2  
sooner hateth his brother is a man-  
slaier: and yett yett doubtish these euill  
affections in themselves, as though  
these sayings were vtterly false. And  
hath it not often beene sounded in  
our eares by men of great credit,  
That neither adulterers, nor fornicers 1. Ioh. 4. 19  
nor, shall inherit the kingdome of  
God: but yett I would to God, that the  
wicked liues of so many did not suffi-  
ciently bewray the thoughtes of their  
hearts, namely, that they did not only  
sometyme doubt of the truth of this,  
but they thinke it to be a more false:

1. Cor. 6. 9

1. Cor. 6. 9

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and

and let men say what they will against  
these finnes, they will beleue none  
but themselves: for wholly are their  
hearts possessed with infidelitie.

Yea let a man come, and deale with  
one in any sinne of his, in which he  
is ferled, and denounce the iudge-  
ments of God against him out of the  
truth of his word: and let a second &  
a third man likewise preach the same  
vnto him at another time: and he yet  
is resolute in himselfe, he knoweth as  
much of that matter, as any man can  
tell him, he will beleue none but his  
owne deceitfull heart, and his owne  
feeling: vnlesse he feele the smart of  
it vpon himselfe, he will giue no cre-  
dit vnto it: like vnto the men of So-  
dom, who when righteous Lot told  
them of fire and brimstone, that  
should come downe from heauen  
vpon them for their horrible wicked-  
nes, they iudged him to be an old do-  
ting foole, and would not beleue it.

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yncill

untill they saw it, and felt it themselves burning about their cares, when it was too late.

By this infidelitie, which is in vs naturally, we are enemies to our own saluation, in that we will not beleeeue this part of Gods holy word, preached vnto vs often by them; that are worthie of all credit. And this was the estate of all of vs, till God of his great mercie did reforme vs, & purge vs of this vnbeleefe, that for the amendment of our liues, and repenting vs of our sinnes, that we might be saued, we would beleeeue nothing of Gods iudgements, and of hell fire, though preached by many; but onely such things, as our blind reason did perswade our false hearts of: and that we did sticke fast vnto, whatsoever men said, and of neuer so many to the contrarie. And the same vnbeleefe remaineth still in vs in measure in that part, that is vnregenerate.

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We must therefore examine our selues, that we may find it out, & pray to God to helpe vs against it, which no doubt he will, if we seeke vnto him, and be desirous to be holpen of it; as he did here his seruant Thomas the Apostle. For this storie of his vnbeleefe is written, to comfort all those that are fallen into vnbeleefe, and are desirous to be ridde of it, and to belecue, as this Apostle was. But if men for want of due examination and triall of their owne heart, doe presume of that, that is not in them, and so imagine that they beleue when they doe not, or to haue more faith then they haue; they shall one day finde, that their phantasie hath deceiued them, and they shal be farre from beeing holpen in that, that they want. For many thinke that it is the easiest thing in the world to beleue, when as indeede it is the hardest; and it is more hard to overcome ourre

son in beleeuing, then the affections  
of our heart in doing : and therefore  
Christ saith, The gate is strait, and the Math. 7. 14.  
way narrow that leadeth vnto life,  
and few there be that finde it.

And that which hath bin said of  
Gods iudgments, it is true also of his  
promises, that there is as much vn-  
beleefe in vs towards the one, as to-  
wards the other. For how often haue  
we read the same sweet and comfor-  
table promises of God made for our  
good : yea how often haue they bin  
preached ouer and ouer againe vnto  
vs, and yet we rather not beleeeue the  
at all, or not as we should. Let vs take  
one for example. The Lord saith by  
his Prophet, Call vpon me in the day Psal. 50. 15.  
of thy trouble, so I will deliuer thee:  
and who so euer shall call on the Iosel 1. 22.  
name of the Lord shall be saued. Yet  
when trouble and affliction cometh,  
how fewe doe beleeeue this to be  
true? as appeareth by their practise;

for how few or none at all almost doe  
 seeke vnto the Lord by earnest and  
 feruent prayer? and they that doe,  
 with how little confidence and hope  
 of beeing heard, doe they practise it?  
 which sheweth how full of vnbeleefe  
 they are.

Prov. 18. 10.

Psal. 30. 7.

Few or none can say, as Salomon  
 doth, that the word of the Lord is  
 their strong tower, and that they run  
 to that, as to their sure defence: or  
 as Dauid taught the people to say,  
 Some trust in chariots, and some in  
 horses, but we remember the name  
 of the Lord our God; that this is the  
 first thing that they remember, as  
 that that shall doe them most good.  
 But prayer is either so wholly negle-  
 cted, or men come to it so slowly, as  
 it were drawing their legs after the  
 and last of all, as though they did not  
 one whit beleue the promises thin  
 way made vnto them.

Nay, which is more, if any come



to them in their trouble, and tell the  
that they haue often found this to be  
true by experience in themselves: as  
David doth, The poore man cried, Ps. 1.34.6.  
and the Lord heard him, and saued  
him out of all his troubles: yet we doe  
not belecue that we shall finde it to  
be true in our selues. Especially if  
God deferre vs any while, we can  
giue no credit to the truth of his pro-  
mises, vntill we see them verified in  
our selues: but we are readie to say,  
vnlesse we see and feele these things  
in our selues, we will not belecue it.

Againe, how often, and by how  
many haue we heard this truth of  
God, All things worke together for Rom. 8.28.  
the best vnto them, that loue God:  
that is, God will turne all the afflicti-  
ons of his people vnto their good in  
the ende: yet when the least crosse  
doth befall vs, how are we dismaied,  
though this were false, because we  
doe not belecue it? And if any shall

then say vnto vs, be of good comfort, beare it patiently, the Lord herein seeketh your good, and you shall come out of this affliction better than you were before; yet we thinke it a matter impossible; yea, a meere fable: and that it is better for vs to be otherwise, and so we will not beleeue him: nor others, though they should come immediately, and tell vs the same vpon good trial, that they found it to be so in themselves, as Dauid

*Psal. 119. 71.* faith, It is good for me that I haue beene afflicted, that I may learne thy

*67.* statutes: and before I was afflicted, I went astray, but now I keepe thy word: and as the Apostle Paul also faith vpon his owne experience, and the rest of the faithfull in whose

*Rom. 8. 28.* name he speaketh, We know, that all things worke together for the best vnto them that feare God. Not onely I my selfe, but many others also doe know this to be true. Which is as if

skilfull Phisitian should say vnto his sicke patient; take this potion, though it be bitter, it is for your health, I haue found the prooffe of it by long experience: nay not onely I my selfe, but all we Physitians doe know it to be so: and yet the patient would belecue none of them, but himselfe. Oh what a great note of infidelitie is within vs? how had we neede to striue against it?

To be short, how often haue we heard this promise of our Saviour Christ; First seeke the kingdome of Math. 6. 33. God, and his righteousness; and all outward things shal be ministred vnto you: and that also of the Apostle Paul vnto Timothie, Godlines is profitable vnto all things, which hath 1. Tim. 4. 8. the promise of this life, and of that that is to come: yet let vs be in any want, and it is a wonder to see, how hardly or not at all we with cheerefulnesse depend vpon Gods prouidence,



dence, vntill such time as we can see, how to provide for our selues. Let other men come, and say what they will, and what they haue found by experience in themselves, and in others concerning the truth of this, we doe not almost regard it, or take any comfort in it: so full of vnbeleefe are we, & so common a thing is it in the matters of God, to giue credit to none but to our selues: as the Apostle S. Thomas saith of himselfe here.

Reuel. 12. 30. Lastly, let vs come to the matter of our saluation: if Satan the accuser of the brethren, and our owne conscience doe set before our eies the remembrance of our sinnes, and presse vs somewhat therewith; though we be heartily sory for them, & do weep bitterly, as Peter did at the remembrance of his fall, and do wish a thousand times that we had neuer committed them, & thus trauell & groane vnder the heavy burden of them, 2

that that is able to presse vs down vnto the bottom of hell, and vnfaignedly turne from them vnto God, saying with Dauid, Haue mercie vpon me, Psal. 51. 1.  
 O God, according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities: yet how hard a matter is it then to finde that in our hearts, which we say with our mouth, I beleeue the forgiuenes of my sinnes; especially in the day of temptation, and in the howre of death: though wee haue oftentimes before heard the blessed saying of the Apostle, This is a true saying, and by all 1. Tim. 1.  
 meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners: and that comfortable voice of our Saviour Christ, Come vnto me all ye that are wearie, and laden, and I will ease you. March. 1.

This then we see is no new thing, for men not to beleeue sundry parts  
 of

of Gods word brought vnto the by the ministerie of diuers of his faithful seruants, by reason of the great vnbeleefe and hardnes of heart that is in them: whereby it cometh to passe that their owne vnderstanding doth more preuaile with them to distrust, then the testimonie of many to beleue. How then had we neede to find out this vnbeleefe in our selues: which when we haue done, we are not to iudge too hardly of our selues, seeing that it is so common: but onely lament & bewaile it, & seeke vnto Christ to be holpen of it, who is the author and finisher of our faith: and say with the Apostles, Lord increase our faith: and with the man in the Gospel, Lord I beleue, helpe my vnbeleefe.

And if there be such great streams of vnbeleefe in Gods children, till they be holpen of it, what a bottomlesse sea, thinke you, is there of it in  
the



the wicked? whereby it cometh to  
passe, that they are filled with all  
atheisme and prophannes; casting the  
word of God behinde their backs, so  
that let neuer so many learned and  
godly men, witnesse the truth vnto  
them for their amendment, they will  
beleue no more, then they haue de-  
termined beforehand with theselues.  
Let vs pray to God for them, that  
they may haue better mindes, euen  
desirous to beleue; and then shall  
they be holpen in time, as the Apo-  
stle S. Thomas was. And for our  
selues, let vs labour to haue reachable  
hearts, that we may reuerence & giue  
credit vnto them, who in the myste-  
rie of our saluation know more then  
we doe: and haue in the matter of  
faith a great deale more experience  
then we our selues. That so it may  
come to passe, of what minde so euer  
we haue beene before, that when  
Gods faithfull seruants, whome we  
should

should esteeme and trust, they shall tell vs so and so: whether for Gods iudgements, or for his promises, or for the direction of our liues, we may beleeue, and obey them. Then shall we come to faith, and be confirmed in it: for he that regardeth instruction, is in the way of life.

And if in other matters we thinke it reasonable, that we should beleeue those, that haue more knowledge then our selues; yea euen cleane contrarie to that, that we thought before: as for the matter of our health we beleeue many skilfull Physitians for the state of our bodies, and many expert lawyers for the state of our lands and goods; why should we not then in matters of diuinitie, and for the state of our soules, giue more credit to many skilfull Diuines then to our selues. Especially when as the generall rule holdeth as well in that, as in any other science: that euery skilfull man  
is

is to be credited in his owne arte and facultie: our reason is more corrupt in this, then in any other thing, and therefore there is more cause that we should belecue others, then our selues.

Therefore as in other matters, when we are doubtfull, we conferre with them that haue more skill and knowledge, and giue credit vnto the contrarie to our owne thoughts, and we are readie to relie vpon them rather then vpon our selues: So let vs doe in matters of faith, and let vs not offer Gods seruants and our selues this great wrong, that we wil belecue all men in other things, sauing then in this. It is too much, that we haue done it so often alreadie, let vs not continue in it, that we should come to the Church, and heare Gods word preached, and goe away not beleeu-  
ing it: and come againe the next day, and then depart away, as full of  
vn-



unbeliefe, as before: and thus from day to day, & so still be of this mind, that whatsoeuer men say, we will beleeue none but our selues, thinking that we haue reason as well as they, and therefore vnles we can conceiue it by reason, we will not admit it, whatsoeuer they say.

For faith is aboue reason, therefore we must beleeue the seruants of God in things, whereof we can conceiue no reason: nay reason is against faith, and there is nothing in vs more to hinder vs from beleeuing, then to harken to our owne reason. For the naturall man (by his best reason) perceiueth not the things of the spirit of God: for they are foolishnes vnto him: neither can he know them (by his owne wit) because they are spiritually discerned: that is, by a supernaturall enlightning of the spirit of God. So that matters of faith we can not only not by reason comprehend the,

but

but they seeme foolishnes vnto all the  
 that will no further giue credit vnto  
 things, then they be demonstrated by  
 reason: which made the Apostles,  
 when the women came from the se-  
 pulchre, & told them that Christ was  
 risen, not onely not to beleue them,  
 but that their words seemed vnto the Luk. 24. 11  
 as a fained thing, and a meere fable  
 that had no truth in it: and therefore  
 Christ saith in the Gospel, If any man Math. 16.  
 will follow me, let him forsake him-  
 selfe, that is, his owne reason most  
 of all, that so he may beleue others  
 contrary vnto it.

And this is that which is so highly  
 commended by the spirit of God  
 in our father Abraham, that he aboue Rom. 4. 1  
 all hope (that reason could afford  
 him) beleued vnder hope, that he  
 should be the father of many nati-  
 ons: for he considered not his owne  
 bodie, which was now dead (that is,  
 void of strength, and vnable to get  
 chil-

children) beeing almost an hundred  
 yeares old: neither the deadnesse of  
 Sarahs wombe: neither did he doubte  
 of the promise of God through vn-  
 beleefe; but was strengthened in faith,  
 and gaue glorie to God, beeing fully  
 assured, that he that had promised it,  
 was able to doe it: where we see, that  
 renouncing his owne reason, which  
 would haue held him in vnbeleefe, he  
 rested vpon the truth and power of  
 God, and so belceued aboue that by  
 reason could be shewed him, or he a-  
 ble to conceiue: and so must we doe  
 also.

**Art. 1.** The Apostle saith, that through  
 faith we vnderstand, that the world  
 was ordained by the word of God,  
 and that the things which we see, are  
 not made of things which did ap-  
 peare: that is, that this great & beau-  
 tifull frame of the world was made of  
 nothing, is a matter not to be com-  
 prehended by any reason, but onely  
 by



by faith: which made not onely the Epicures, but also some of the wisest Philosophers, to hold, that the world was not eternall: for it was vnto them a principle in reason, that of nothing, comes nothing, neither can you so multiplie nothing, that there should come any thing of it. Therefore the Apostle saith, that he that will hold, that all these things, which we see in heauen and earth were made of nothing, he must beleue it aboue all reason.

And who can by any reason con-  
ceiue the truth of this article of our  
faith, The resurrection of the bodie?  
That is, that these very bodies of ours,  
being turned into dust and ashes,  
be the same in euery part and member  
should be raised vp againe. Some of  
the wiser sort of the Heathen did ac-  
knowledge the immortalitie of the  
soule, and that there was a place of  
reioysing for them that liued well, and of

paine for them that swarued from the rules of right reason, after death. But that the same bodies of men should rise againe, they did not so much as once dreame of it, because they could not comprehend it by any reason: therefore in that matter we must beleeue others aboue all reason.

The like is to be saide of almes which hath a promise of increase: so that by giuing to the poore we shall not loofe any thing, but gaine; which is a thing contrarie to reason, that the more a man should giue away from himselfe, the more he should enrich himselfe: and therefore few doe beleeue it; which maketh them covetous and hard hearted, and to be unwilling to depart from nothing, least they should want themselves: and especially to be most hard hearted to their poore brethren in the times of scarfitie and want, when they should be most liberall, and by that means

best prouide for themselves: which S. Paul was so fully perswaded of, that he doth commend it vnto vs by an excellent comparison, saying, He 1. Cor. 6. 9 which soweth sparingly, shall reape also sparingly: and he that soweth liberally, shall reape also liberally. Where he compareth almes vnto sowing of seede: the more a man soweth, the more he reapeth by Gods blessing: the more a man giueth, the more he receiueth by Gods promise: the one we see by experience, which maketh me in the times of dearth and scarfitie, to sow most: the other we comprehend by faith, which maketh the beleuer in the hardest times, to be most liberall. Thus we see, what vnbeleefe is in vs, in that we giue no credit vnto others, any further then we can conceiue a reason of it: which is the same, that was in S. Thomas, and yet he was cured of it, and so may we by the same



grace of God, if we will learne this lesson; that in the time of temptation we beleewe others aboue our selues: which if we doe not, it is the next way to remain in vnbeleefe for euer: but if we can come vnto this, there is hope of vs in time.

**T**He 2. degree of Thomas his vnbeleefe, appears in this; that he wold not only not beleewe this, being thus often told him, diuers times, & by sundrie credible persons, but he will beleewe none but himselfe: for he saith in plaine words, Except I see in his hands, the print of the nayls, I will not beleewe it. Which is, as if he had said; you indeed tel me, that you haue seen Christ risen again, & so do diuers others; I haue heard these things ofte; but I haue not yet seene him my selfe; what others haue seene, that appertaines not vnto me, vnlesse I see him my selfe, I will not beleewe it. This therefore is further to be considered,

because sometime it fals out, that there is good cause, why we should not beleeue a thing spokē often, & by many.

And if they be of any good credit, though there be no cause in truth to suspect them, yet it may seeme vnto vs, that there is some: and hereupon it commeth to passe, that some in their vnbeleefe take exception against the Preachers, and thinke that they haue some cause, why they should not beleeue thē in the things that they haue preached vnto them, though in truth there be none. But yet to be altogether of this mind, that S. Thomas was here in this matter, that we will beleeue none in the world, but our selues, that seemeth to be such a thing as wanteth all colour of reason. And yet thus vnreasonable is vnbeleefe, as we see most clearly in this example: for he saith very peremptorily, that vnlesse I my selfe doe see in his hands the print of the

nayles, I will not belecue it. He doth not say, vnles better men then you doe tell me so; or vnles I heare more in number; or vnles I heare better reason for this matter, then I doe yet, I will not belecue it: but if all men in the world tell me of it neuer so often, vnles I see him mine owne selfe, I will belecue none of them: which is, as if he had said, In this case I will belecue my selfe, and no bodie els.

We see then whether vnbeleefe will driue vs, if we giue place to it, euen that we shall belecue none but our selues. And indecde so it is in all sorts, in whome it raigneth, they will belecue no more from any man, then they can perswade themselves by their owne reason: vnto that they obstinately sticke against all men: and so are not ashamed to say, I will belecue none of you all; I will belecue mine owne selfe, and further I will not be lead by any: no man shall draw me to be-



beleue that, which mine owne reason tells me not. And thus they so much abound in their owne sense through vnbeleefe, that they persuade themselves, that they haue more reason for that they hold, then all other men haue for the contrarie.

And so let men say neuer so much against that, which they haue conceited themselves, they stil imagine, that they haue some thing to say against it, and some reason, why they should not beleue them. And this is most true, not onely in matters of faith, but for life and conuersation: which is the cause, both that Papists and other heretikes are so obstinately addicted to their errors; and also wicked men so altogether wedded vnto their sinnes; that neither the one, nor the other can be reclaimed from them. And therefore when men haue saide what they can, they will not giue the

Ioh. 10. 29.

ouer, for they haue determined to be-  
leeue none but themselves: & of this  
minde will they be, till God ridde  
them of their vnbeleefe: and then the  
saying of Christ shalbe verified vpon  
them, Blessed are they, that haue not  
seene, and haue beleeued: that is, they  
shall beleeue others, besides them-  
selues, and so blessed shall they be: as  
indeede this is the way to faith, and  
so to blessednes, to distrust our selues,  
and to beleeue the seruants of God  
speaking vnto vs in his name: of whome  
Math. 10. 40. Christ hath saide, He that receiueth  
you, and your doctrine, receiueth  
me,

Math. 10. 40.

Rom. 4. 20.

And that we might come vnto  
this, we are to remember, that true  
faith yeildes vnto the bare word of  
God against our owne reason; and so  
giueth glory vnto God, as the Apo-  
stle sayth, acknowledging, and re-  
uerencing his truth, mercy, and pow-  
er, where we can see no reason of

it, and so praying him for the same,  
and resting in it. Which we see to be  
true in Abraham not onely in the birth  
of Isaac, which was beyōd the course  
of nature, and so aboue all reason: but  
also in the offering vp of the said I-  
saac his sonne, whom he loued, and  
in whom he receiued the promises,  
euen that with him God would esta- Gen. 17.  
blish his couenant, and with his seede  
after him for euer: and therefore take  
away him, and take away all, and the  
hope of all: and yet at the comman-  
dement of God, he was contented to  
offer him vp for a burnt offering in chap. 22.  
moūt Moriah: which he did by faith,  
as the Apostle saith: for he considered Hebr. 11.  
that God was able to raise him vp euē  
from the dead: and so he measured  
the performance of the promises of  
God, not by his owne reason, though  
neuer so great, but by the truth and  
power of God.

The like may be saide of Noah



ch. 17.

concerning the building of the Arke, of whom it is said; that by faith he beeing warned of God of the things which were not as yet seene, mooued with reuerence, prepared the Arke to the sauing of his houshold. In which matter if he had consulted with flesh & blood, and conferred with his own reason, he should neuer haue vnder-taken so great a matter. For how could he thereby imagine that all the world should be drowned except his family, and that they should be saued, and all the rest perish: when by the space of 120 yeares, he both preparing the Arke, and preaching their destruction, not one man or woman would beleue it, besides his owne family of eight persons; might not he haue thought that he was deceiued rather then they all. And how could he haue hope that fowre men should gouerne so great a vessell, wherein should be male & female at the least  
of

of euery living thing vpon the earth  
and in the ayre, with sufficient prou-  
ision for them all by the space of an  
whole yeare: and that not in the great  
Ocean sea, but when the whole world  
was a sea. And where could he thinke  
to haue meanes to take and bring in  
all these fowles of the heauen, and  
beasts of the earth? and how could  
they attend vpon them all to feede  
them, and to doe all things necessarie  
vnto them? And many more things  
might be put into his head, to cause  
him to desist from this worke, as a  
thing impossible: and no doubt he  
was subiect vnto many of these, and  
such like temptations, but the Apo-  
le sheweth vs, how he ouercame the  
all, euen by faith: whose nature and  
propertie is, to relie vpon the com-  
mandement and promise of God a-  
boue all reason, and contrarie vnto

But on the otherside vnbeleefe,  
which

which is contrarie vnto faith, that resteth wholly and onely vpon reason, in so much that vnlesse they can see some reason, how that may be done, that is saide, and promised, they will not belecue it, they thinke it impossible, they reiect it as an vnreasonable thing. A most liuely patterne whereof we haue in that great man of Samaria, in the daies of Ahab king of Israel: at what time by reason of the siege of the king of Aram, there was such an extreame famine, that wo-

2. king. 6. 32.

men did eate their owne children. Then the prophet Elisha did prophesie vnto them great plentie on the sudden, euen the next day following.

chap. 7. 2.

To whom this great prince, on whose hand the king leaned, answered, and said, Though the Lord would make windows in heauen, could this thing come to passe? as though he had said, this is impossible, though the Lord shal raine downe come from heauen

among



among vs? for he could not conceiue  
by any reason, how either the siege  
should be so suddenly raised; or if it  
were, how it should come to passe,  
that corne beeing so vnreasonably  
deare to day, it should be so excee-  
dingly cheape to morrow. But God  
verified his owne word vnto them at  
the time appointed, and this man  
saw it with his eyes, but neuer tasted  
of it, because of his vnbeleefe. For the  
king appointed him to be gouernor,  
and to sit in the gate of the citie, to  
see the corne sold to the people, who  
so thronged, that they troad vpon  
him, and there he died. vers. 20.

The whole world is full of this vn-  
beleefe, that they will beleue no  
more then their owne reason per-  
swades them vnto: and that that go-  
eth against their reason they are rea-  
dy to crosse it, though it be neuer so  
true. For how many are there, that  
haue set downe with themselves, that  
what-

whatsoever the Preachers say, they haue determined a course, which they thinke, they haue good reason for: in that they minde to continue beyond that they will not goe; they are so settled, that out of it, they will not be remooued; they hope they are not now to learne; they are too old to be taught; they trust that they haue not liued so long for nothing; they haue wit and reason as well as other men; and so that that they haue conceiued they will stick vnto, that course they haue entered into, they purpose to continue in, and in that they minde to liue and die; and this course they hold for doctrine both of faith and manners, for duties to God and to men; and thus they will beleeue none but themselves, and their owne reason.

And thus though they come to the Church from day to day, they come not to learne any thing, they haue

haue determined beforehand what they minde to doe. They will learne of no man, they can teach themselves sufficiently. Whereupon it cometh to passe, that though they daily heare their sinnes rebuked, they will amend nothing; and the iudgements of God denounced against them, they will beleue nothing: they thinke, they haue better reason for their doings, then any man can haue against them. And if they be called vpon to increase in knowledge and godlines, and so to goe on to perfection; they stand still at a stay, and thinke it not necessarie; they like well of their owne doings, and no man shall remooue them from them; they will beleue none but themselves: vnlesse I see reason for it mine owne selfe, I will not beleue you.

Thus through vnbeleefe the word is choaked in the greatest part of the hearers, as our Sauour Christ sheweth



eth in the parable of the seede : and it profiteth them not one whit, no more then it did the Iewes, when it was preached vnto them, because it was not mixed with faith in them that heard it. And so that is the very cause, why in this long time of preaching, there hath bin so little good done, even the great unbeleefe that raigneth in men euery where. Of which the Prophet Isai had too great experience in his time in them to whom he preached, and doth with great griefe complaine of it, when he crieth out thus pathetically, who will beleeue our report? & to whom is the arme of the Lord reuealed? meaning, that none would beleeue it, but those whose hearts God touched by his holy Sprit. And thus by their doings men doe too apparently shew, that though they doe not utter it with their mouthes, yet they say it with their hearts, that let men say what they

they will, because as they thinke they haue some reason against it; they will beleue none but themselves.

Let vs labour to see this vnbeleefe in our selues in any measure, that we haue it, and be sorie for it, and strue against it: and pray God to forgive vs, and helpe vs. And that we might this way be holpē, let vs not be too much addicted to our reason, & measure things by it: for our naturall reason beeing corrupt, it doth not onely not further vs vnto faith, but doth sometimes hinder vs from it; not onely because faith is of things aboue reason, but contrary vnto it. Therefore in the matter of our saluation we must be so farre from being addicted to our owne will and reason, as that we must vterly deny it, that we might beleue: as the Apostle Saint Thomas should haue done here: & haue said, though this that you tell me be a matter impossible in mine vnder-

standing and reason, and I cannot possibly conceive how it should be: yet because so many of you beeing of conscience to speake the truth, I beleue it.

Gen. 22. 10.

And thus did Abraham concerning the promise, which God had made vnto him: for it is said, that he did not despise or reason against the promise of God through vnbeleefe: where these two are ioyned together as subordinate, & come helping one the other, namely; reason and vnbeleefe, and not reason and faith. So that if we hearken to reason, it will cause vs to doubt rather then beleue: and the next way to beleue, is not to listen or give credit vnto the disputes & doubts that reason will minister vnto vs. For it is able to object many things against that that we should beleue: and therefore if we will be Christs disciples, we must denie not onely all our filthfull affections that

might



might draw vs from obeying his doctrine, but our reason especially which might dissuade frō beleeuing it. That when our reason shall tell vs one thing, as that we may continue in our sinnes a while longer, we may repent at leisure, and be saued well enough: and that the way to heauen is not so straight, as men speake of: and then we shall heare the contrarie out of Gods word daily, we must beleeue that contrarie to our reason, if we will be saued. For Thomas remaining in this vnbeleefe, he might haue perished for euer, but that Christ had mercie on him extraordinarily, and yeilded vnto his vnbeleefe for the good of the Church; that for his sake, he might shew himselfe vnto his Apostles after his resurrection another time.

Therefore first of all let vs pray to God to sanctifie our reason, and to enlighten it by his holy spirit, that we

psal. 118.

may be capable of the mysteries of  
 word of God: as Dauid doth; Open  
 mine eyes, that I may see the wonders  
 of thy law. And secondly when we  
 come to heare, and read the word of  
 God, let vs bring these minds with  
 vs, that what reason soeuer we see-  
 med to haue for our opinions & do-  
 ings before, when we shall heare the  
 contrary auouched by the seruants of  
 God, & prooued out of the scripture  
 we giue them ouer & credit them a-  
 boue our selues. And let vs renounce  
 that reason of ours, that shall minister  
 vnto vs any thing against that that  
 hath been taught vs out of the Scrip-  
 ture, and not harken vnto it. For if  
 we should hold the Angels of God  
 accursed, if they deliuer any thing to  
 vs contrary to the written word of  
 God: then much more should we ac-  
 curse and denie our owne reason  
 that should suggest any thing vnto vs  
 contrary to the same: and let vs not

Gal. 1. 8.

after

after so long time of preaching be still  
of this minde, that we will belecue  
none but our selues.

**A** Third degree of the vnbeleefe  
of S. Thomas appeareth in this,  
that he saith, Except I see in his hands  
the print of the nailes, and put my  
finger into the print of the nailes,  
and put my hand into his side, I will  
not belecue it. For, as though it had  
not bene sufficient that he had sayd,  
that he would belecue none of them;  
nor any other that should tell him as  
much as they did: he would belecue  
none but himselfe: he further addeth,  
that vnles he might see in his hands  
and feele the print of the nailes, and  
put in his finger into them, he would  
not belecue it. Which is as if he had  
saide, if I may not onely see himselfe,  
as you say you haue done: but may  
be sure of it, and therefore may also  
see in his body these markes, that he  
had on the crosse, and especially if I



may come so neere vnto him, that I may feele the, and put my finger into them, I will belecue it; otherwise I will not. So that he will no further belecue, for all their sayings then his outward senses shall perswade him; and namely, his sight and feeling: if I may see and feele, I will belecue, and till then I will not beleue.

O wonderfull infidelitie: especially in one that was so neere Christ, and had beene so long time conuersant with him. For what if Christ had neuer appeared vnto him, nor vnto any other of the Apostles? was it not sufficient vnto them, that he had often before in their hearing saide; that he should be put to death, and the third day rise againe: And that they were charged to shew no man that vision which they saw vpon the mountaine, vntill he was risen againe from the dead: and after I am risen againe,

Matth. 16. 31.

Matth. 17. 9.

Matth. 28. 32.

again, I will goe before you into Galile. Should they not haue beene left without excuse in their vnbeleefe? Seeing they had heard it from his owne mouth so often before his death: and now after his resurrection diuers credible women did tell them that they had seene him risen againe, according as he had often told them.

Besides, if he were of that minde, and thought that he had good reason for it, that he would not belecue, vnles he did thus see & feele him: why may not other be of the same minde too? and so Christ should haue remained vpon the earth vnto this day, and not haue ascended into heauen: or els often since he should haue descended to shew himselfe to those that should beleue: if none would beleue further then they should see and feele. Moreover after that he had thus seen him and felt him himselfe, would he not haue thought it strange, if others

would not haue beleued him, when he preached vnto the the resurrection of Christ? why then doth he make such a straight rule to himselfe?

212 Surely that in him we might see a patterne of that great weaknes that is in vs, and how full of vnbeleefe we be; and a liuely example of the great mercie of Christ in bearing with sinners in the same: and by all meanes putting them out of the same in time, that they might be saued.

213 And why doth he say thus rather then any thing else, Except I may see and feele, &c. Are these two senses such sure iudges of the truth, that they cannot be deceiued? May not a man thinke, that he seeth and feeleth that, which he doth not? and may he not againe doubt, whether he seeth and feeleth that, which indeede he doth? How came it to passe that when Elisha had caused water to come miraculously into a vally of the  
blow wil.



wildernes, for the Kings of Israel, of Iudah, and of Edom, that the Moabites when as earely in the morning the sunne rose vpon the water, and they saw the water as redde as blood ouer against them; they said, This is blood: the kings are surely slaine, and one hath smitten an other: but when they came to the host of Israel they found it otherwise. And as the sight of these men deceiued them, so did the feeling of Isaac deceiue him in his old age. For his sonne Iaakob coming vnto him in the person and habite of his elder brother Esau to receiue the blessing: when he felt the roughnes of his necke and hands, which Rebekah had couered with skinnies, he iudged by his feeling that it was Esau. For he said, Come neere my sonne, that I may feele thee, whether thou be my sonne Esau or no: & when he had felt him he said, The hands are the hands of Esau.

Thus

10 Thus wee see that sight and feeling may easily be deceiued: and yet this is the nature of vnbeleefe, to giue credit more vnto these deceiueable senses, then to many other things, that are most sure and certaine. And many men in matters of faith will almost belecue nothing, vntill such time, as they see and feele them: and therefore when they are taught what in heauen is prepared for them that serue God; what in hell for them that disobey him: they are readie to say, who hath seen them? giuing vs to vnderstand, that they will not belecue them, vntill they either see them, or feele them themselves. Was not this vnbeleefe vniuersally spread ouer the face of the whole world before the flood, when Noah the preacher of righteousness declared vnto them the iudgment of God, that should come vpon them for their sinnes; & namely, that God would bring a flood  
of

of waters vpon the earth to destroy all flesh wherein was the breath of life vnder the heaven, because all flesh had corrupted his way, and the earth was filled with cruelty; and thus he continued preaching an hundred & twentie yeares: But none of them beleeued it though they saw him also all this while preparing the Arke for the sauing of himselfe and his family. And therefore they continued still in their impenitencie, and in their finnes, till the flood came and tooke them all away. And so they said to Noah, some in their thoughts, some in their words, as Thomas did here in an other case to the Apostles: You say that the world shalbe drowned, but except we see the raine come in such measure, and feele it, we will not beleue it.

And was not the like infidelity afterwards in all the men of Sodom where iust Lot liued, and was vexed with their vncleane conuersation: for  
which



which he denounced Gods iudgemēt against them: and at the last by speciall reuelation of the Angels that were sent vnto them, he saide vnto his sonnes in law which had married his daughters, Arise, go out of this place, for the Lord wil destroy this citie; but he seemed to his sonnes in law as though he had mocked. Thus they would not belecue it, because they saw it not, nor any likelihood of it, till fire and brimstone came downe from heauen, and fell vpon them, and consumed them. And so they being condemned, and the citie ouerthrowne, they were made an example vnto them that after should liue vngodly, and which would not belecue the truth of Gods iudgements against sinne in the mouthes of his seruants any further then they shall see and feele themselves.

Thus we see how common this is among all vnbeleeuers, so farre as in-

fide-

fidelitie preuailcth with them, that  
 they will belecue nothing that is  
 threatned against sinne any further,  
 then they see and feele it themselves.  
 When in the famin of Samaria there  
 was exceeding great plentie against  
 the next day promised by Elisha the  
 Prophet, did not one of the Princes  
 say; when I see it, I will beleue it,  
 and not before. Whereupon this  
 answere was giuen vnto him, Be-  
 holde, thou shalt see it with thine  
 eyes, but thou shalt not eare thereof.  
 And so vnbeleefe discredits not only  
 the threatnings, but the promises, ex-  
 cept they can see them with their  
 eyes, and feele them with their hands:  
 of which we shall speake more after-  
 wards.

Doth not S. Peter say, that there  
 shal come mockers in these last daies,  
 which will walke after their lust, and  
 say, where is the promise of his com-  
 ming? for since the fathers died, all  
 things

things continue alike frō the beginning of the creation. Wherein he sheweth how men through vnbeleef will make a mocke of Christs second coming, & of the end of the world, and of the day of iudgement: because with their eyes they doe not see any such thing likely to come to passe: when they shall see some great alteration in heauen & in earth bending that way, they will belecue it, and no sooner, nor any further.

And we finde by experience the truth of this daily in many, that they will belecue nothing of this matter any further, then they can see themselves. And our Sauour Christ in the Gospel hath foretold, and forewarned vs of this, when as he saith: As  
Lk. 17. 26. it was in the dayes of Noah, so shall it be in the dayes of the sonne of man: they eate, they dranke, they bought, they solde, they married wiues, and gaue in marriage, vnto the day



day that Noah went into the Arke,  
and the flood came and destroyed  
them all.

Likewise also, as it was in the daies  
of Lot, they eate, they dranke, they  
planted, they built: but in the day  
that Lot went out of Sodom, it rai-  
ned fire and brimstone from heaven,  
and destroyed them all: after these  
insamples shall it be, when the sonne  
of man shall be reuealed: that is, not  
onely it shall come suddenly and all  
things shall continue in their ordina-  
rie course: but men shall then giue  
themselves to all pleasure and world-  
lines: and shall neither belecue it, nor  
thinke of it, till it come: as the men  
of the old world did not: of whome  
the Euangelist S. Matthew saith,  
that they knew nothing, till the flood  
came and tooke them all away: so shal  
also the comming of the sonne of  
man be. They knew nothing, not that  
they had not heard of it, for Noah did  
preach

preach vnto them an 120. yeares before: but they did not beleue it, nor regard it, because they saw it not: euen so shall it be towards the end of the world: though they haue heard of these things an hundred times, yet they wil know nothing til they see it.

And not onely this sinne raigneth in the wicked, that they will beleue no more of the promises and threatenings; of the ioyes of heauen, & pains of hell; then they can see & feele themselves: and so because they do neither of them yet, they will beleue none of them; let men say what they will, and neuer so long: and so they goe on in their finnes, and liue thereafter: which is greatly to be lamented. But also if we will examine our selues, & other men, we shall finde, that this was in our selues, and in them, till the Lord had mercie vpon vs. That though we had often heard that God was iust, and would punish sinne, yet

we presumed otherwise, and did not  
beleue it, because we escaped a  
while in our finnes, and did not see  
and feele the truth of it in our selues:  
and by that meanes went on, and  
were hardened in our finnes. And so  
that was verified in vs, as well as in  
others, which the Lord complaineth  
of by his Prophet; These things hast Psal. 50.21.  
thou done, and I held my tongue:  
therefore thou thoughtest that I was  
like thee: but I will reprove thee,  
and set them in order before thee.

And thus not only before our cal-  
ling, infidelity did wholly beare  
the sway in vs: but also since that time  
a great remnant of it still remaineth  
in vs: so that in many things we will  
beleue no further, then we see, and  
think, especially in the time of temp-  
tation: for if we be in any great trou-  
ble, and then if there be a messenger Iob  
God sent vnto vs, or an interpreter  
of his word, one of a thousand, as E-



lihu calleth him: who shal bid vs be of good comfort; and put our trust in God; he will helpe vs and deliuer vs in his good time: and declare vnto vs many promises of his word, to that ende. We then, if wee want meanes to help our selues, we are ready to say, O but I see not how, and which way that should be. So that if we did presently vse the promised helpe that we might feele it, or had means to bring it to passe, that we might see it, we say, we wold beleene it, or els not. So our faith goeth no further to comfort vs, then our senses of seeing and feeling. And this is too true, in what affliction soeuer we be, either of povertie, sickenesse, or any other distresse.

And this vnbeleefe of ours is much the more dangerous and the more deeply rooted in vs, because though we haue had experience of Gods goodnes towards our selues

time past, wherein we may remēber  
 how he hath holpen and deliuered vs  
 beyond all that we could foresee, or  
 haue any hope of: yet at another time  
 we trust him and his worde, no fur-  
 ther then we can see our selues. Thus  
 the people of Israel doubted of the  
 power of God, whether he would  
 giue them flesh in the wildernes ac-  
 cording to their desire, though they  
 had seene his power before in giuing  
 the water out of the hard rock: whet-  
 of Dauid speaketh after this manner,  
 They temped God in their hearts, in Psal. 78. 18.  
 requiring meate for their lust: they  
 spake against God also, saying, Can  
 God prepare a table in the wildernes?  
 behold, he smote the rock, that the  
 water gushed out, and the streames  
 overflowed: can he giue bread also?  
 or prepare flesh for his people?  
 Where he aggrauateth their sinne  
 of infidelitie, in that they seeing be-  
 fore how he beyōd all hope brought

water plentifully out of the rocke to  
 supplie their want, they did now  
 doubt that they should haue no flesh,  
 though Moses had promised it vn-  
 to them from God, because they  
 could not see how in the wildernes  
 such abundance should be prepared  
 for so great a people, that euery one  
 might haue enough.

And we our selues are subiect to  
 the like, not onely in these outward  
 things, and are therein too much mi-  
 slead, because we relie wholly vpon  
 our outward senses: but also in the  
 matter of our saluation, therein our  
 vnbeleefe doth especially shew it  
 selfe, so that we can hardly or not at  
 all beleue any thing beyonde our  
 sense and feeling. For when we are  
 humbled vnder the weighty hand of  
 God with the sight of our corrup-  
 tion and finnes, and haue the fee-  
 ling of Gods wrath vpon vs for them  
 in any measure: the though we heare



the cōfortable promises of the gospel  
made to all that vnfainedly turne frō  
them: As there is no condemnation Rom. 8. 1.  
to them, that are in Christ Iesus,  
which walke not after the flesh, but  
after the spirit. And if you will in- Esa. 1. 16.  
wardly walke and make your selues  
cleane from them, and take away the  
euill of your works from before your  
eyes; cease to doe euil, & learne to doe  
good: though your sinnes were as  
crimson, they shall be made white as  
snow: though they were red as scar-  
let, they shalbe as white as wooll: that  
is, if you leaue thē, I am readie to for-  
giue them, though they be neuer so  
many: and then we find by the grace  
of God, that we vtterly detest them,  
and are weary of them, as of an im-  
portable burden, & haue cast them  
away from vs, as a filthie cloath: yet  
because we see not the light of Gods  
countenance shining clearly vpon vs,  
and haue not the feeling of his loue

powred into our hearts, wee cannot beleue the pardon of them, as wee ought. And vnto all the promises, that are brought for our comfort, we are ready to object: alas, we haue no feeling of that, that is said vnto vs. Which is as if we should thus speak; you say thus and thus vnto me, but I can haue no comfort in it: for vnles I see it, and feele it, I will not beleue it. Which vnbeleefe though it be very great, yet Christ Iesus doth beare with them a while in it, and helpe them of it in due season, as he did his seruant Thomas the Apostle here.

And truly as the Deuill did by Gods permission thus farre preuaile with the Apostle S. Thomas that he was brought to this straight, that without sight and feeling he would not beleue: So with this one temptation of his he hath so mightily preuailed against many of the best seruants

seruants of god, that he hath brought them to a very low ebbe, euen almost to their wits ende. For besides that he hath driuen them to this extremitie, which is very great, that they wil beleeue no more of Gods fauour towards them, then they can see and feelee in themselves: he hath gained this also at their hāds, which is much more: that because they haue no feeling, therefore they say they haue no faith: as though these two were both one, feeling and faith; or as though they were alwaies necessarily ioyned together.

And hereupon haue come the great complaints and outeries, which some of them haue made against themselves, in the time of their trouble: and not onely of those, who haue grossly & apparantly fallen into some sinne, and therefore there was some manifest cause of it: but of those also which haue liued blamelesly, neither



haue beene tainted with any great sinne: And yet both of them in the time of their temptation haue vttered many bitter words against themselves; as that they are altogether out of the fauour of God; that they are not in the number of them that shall be saued; they haue no part in Christ; they are none of Gods children, and such like. And why so? for say they, they haue no sight and feeling of the fauour of God in themselves, and therefore they haue no faith, neither can haue: for except they haue some feeling in their hearts, they cannot beleeue.

And this temptation hath lien vpon the conscience of some more heauily, and of others lesse: vpon some longer, vpon others shorter time: even as it hath pleased the Lord either in wisdom to trie the one, or in mercie to succour the other. This was that that did so oppresse Dauid,

is appeareth in many Psalmes, that  
 he was almost in despaire of himselfe:  
 when he said, How long wilt thou Psal. 13. 1.  
 forget me for euer? how long wilt  
 thou hide thy face from me? and will  
 the Lord absent himselfe for euer? and 74. 7.  
 and will he shew no more fauour? is  
 his mercie cleane gone for euer? and  
 doth his promise faile for euermore?  
 hath God forgotten to be mercifull?  
 and hath he shut vp his tender mercy  
 in displeasure: and, My God, my God, and 13. 1.  
 why hast thou forsaken me? and art  
 so farre from my health, and from the  
 voice of my roaring? I crie by day, but  
 thou hearest not: and by night, but  
 haue no audience. And thus he con-  
 tinued, till it pleased God for our in-  
 struction and comfort to giue him  
 victorie; partly by considering the  
 former mercifull dealing of God to-  
 wards himselfe and others; partly by  
 meditating vpon the constant truth  
 of his promises, which made him at  
 the

the last trust vnto him, and depend vpon him without any present helpe or feeling. And thus he endeth the 38. Psalme, which he made to put himselfe in remembrance of some great affliction of God, that was vpon him, and therefore intitles it a *Psalme of remembrance*: in which are many grieuous complaints both of his sinnes, and of the punishment of them, without any feeling of present helpe and comfort; onely he saith, that he would waite vpon God, hoping that he would shew himselfe fauourable in time, though he had no present feeling of it. And so must we doe in the like case. But in the meane season we see, that this measure of vnbeleefe, that was in the Apostle S. Thomas, that he would beleeue no more, then he could see and feele, is and hath beene in others also, and that all of vs are subiect vnto it more or lesse,

But



But that we may arme our selues sufficiently against this grieuous temptation, and comfortably support our selues, when we shall fall in to it; we must consider that faith and feeling are not onely not all one, nor alwaies ioyned together: but also that they are many times seuered in the childre of God: so that there is faith, where there is not, nor cā be any present feeling: yea, that the greatest faith sometimes is, where there is no feeling at all. And to this ende we must remember, what the Apostle saith of the nature of faith, It is the ground of things which are hoped for, and the euidence of things, which are not seene. Where he saith, that faith is of such things, as we see not, and of those things which are but hoped for, and we as yet haue not the present possession and feeling of them, and yet we belecue them. And this he prooueth by most excellent examples,

crf. 3.

amples, when as first of all he addeth,  
Through faith we vnderstand, that  
the world was ordained by the word  
of God: so that the things which we  
see are not made of things which  
did appeare: that is, we know by  
faith, that the whole world was made  
of nothing, and this verely we be-  
leeue: but who did, or ouer could see  
this? Therefore we doe, and must be-  
leeue that which we haue not, nei-  
ther can see: & so we haue the know-  
ledge of it by faith, and not by sight.

crf. 7.

Secondarily, he thus speaketh there  
of the faith of Noah: that he beeing  
warned of God of the things, which  
were as yet not seene, mooued with  
reuerence prepared the Arke to the  
sauing of his household. Where two  
things are noted, that he beloued that  
which he could not see: 1. that all the  
world should be drowned for their  
sinnes: 2. that by repentance and faith  
himselſe had found fauour with god, &  
should be saued in the waters: & ther-

fore he made the Arke according to Gods cōmandement long before he saw the flood, or any tokē of it, that he might be saued in it. And so he beleeu-  
ued the iudgement of God to come vpon the wicked, and saluation promised himselte, though he could not see, nor haue any present feeling of either of the. And this is that operation of faith which it must haue in vs, even to cause vs to beleeuē both the threatnings of gods iudgmēts against impenitēt sinners, & the promises of saluation to the that walk before him in truth, though we haue no present sight or feeling either of the one, or of the other. For we must consider the constant truth of Gods word, both in his iustice and mercie, which in time shall be verified, though for the present there be no visible signes and tokens thereof to be seene or felt of our selues, or any other.

The third example is of Sarah the mother of vs all: of whome it is said,



that through faith shee receiued strength to conceiue seede, and was deliuered of a child, when shee was past age, because shee iudged him faithfull which had promised: When a man child was first promised vnto her, beeing both old and barren; as long as she measured things by sight and feeling, shee beleeued not this, neither could: For shee saw, that it ceased to be with her after the manner of women, therefore shee laughed at it within her selfe, as at a thing impossible: for which shee was reprooued with these words, Shall any thing be hard to the Lord? But when shee gaue over consulting with reason, shee beleued not onely without, but cleane contrarie to all sense and feeling: for shee looked onely to this, that he was husband true, who had promised it vnto her: and by this faith was made fruitfull. So in matters of faith we must not looke

what

what we see and feele in our selues, or  
in any meanes to effect them; but  
what God hath promised, and how  
faithfull he is to performe.

And so did Abraham; of whome  
it is written, that the Lord brought Gen. 15. 5  
him forth, and saide, Looke vp now  
to heauen; and tell the starres, if thou  
be able to number them: and he said  
vnto him, So shall thy seede be: and  
Abraham belecued the Lord. And  
the Apostle commendeth this faith  
in him so much the more, because he  
considered not his own body, which Rom. 4. 19  
was now dead; (that is, voide of  
strength and vigour to get children)  
beeing almost an hundred yeare old:  
neither the deadnes of Saras wombe,  
who was both aged, and barren. Both  
which if he had looked vnto, he  
could haue had no sight or feeling of  
that, that was promised: for they were  
directly against it. But he gaue this  
glorie to God, that he was fully assu- ver. 10.  
red,

red, that he that had promised it, was able to doe it: and so aboue hope, he beleeued vnder hope, that he should be the father of many nations, according to that which was spoken vnto him, So shall thy seede be. And so he beleeued that, which he neither had, nor could haue any present sight, or feeling of.

Thus both Abraham and Sarah beleeued that, which they could haue no feeling of in themselves: and so must all the sonnes of Abraham, and daughters of Sarah. And thus to doe is not onely faith, but the greatest faith. For if they could haue seen how this might haue beene done: and haue felt such strength in their bodies, that they might perceiue it very likely by the course of nature; then it had beene no great matter to beleeuie it: nay it had beene great infidelitie not to beleeuie it. So for vs to beleeuie the promises of God, when we may see  
and



and feele, how they may be performed, that is a matter of no moment: but when all things go against them, & we have no sight or feeling at all in our selves, of that that is said vnto vs: then to belecue God, and to giue this glory vnto him, that he is able to performe it, is a matter of great faith. And therefore here it is said of Abraham, not onely that he beleued, but that he was not weake in faith: that verf. 19. is, very strong and constant in faith. So that the Spirit of God commendeth this in him, as an high degree of faith, that he beleued without sight or feeling: to shew vs that faith is so many times seuered from feeling, that it is the strongest, when we constantly beleue that, which we neither see, nor feele, but waite vpon God for them both.

And this is that, which was in our Saviour Christ also: who though he did alwaies put his trust in his father,

and was sure that he loued him: and his faith this way was as precious and pure as gold: yet it did most of all shew itselfe in his full strength, when he came to suffer vpon the crosse: when it was so many waies assaulted, that contrary to all sense and feeling he remained constant, and for ouer-came to succour all those, that shall be oppressed with the temptations of unbeliefe; because they haue no feeling. For when things did lie so heauie vpon him, he being then to beare all our sinnes and corruptions, and in them to appeare before God his father, and to answer for them; yea, to satisfie his wrath by induring the full punishment of them: first of all it is written of him, that he began to waxe sorowfull, and grievously troubled in his minde: and this griefe was so deadly, that he was not able to containe it in himselfe; but did be-  
 wray it with most lamentable words

act. 26. 37.

vnto his Disciples, that he might  
haue comfort from them; saying, My verf. 38.  
soule is very heauie vnto the death,  
tarie ye here, and watch with me; and  
then because his grief was not allwa-  
god; he fell vpon his face downe to 39.  
the ground, and prayed, saying, O my  
father, if it be possible, let this cuppe  
passe from me. And thus he prayed  
the second and third time. And that  
it might appeare, what vncomforta-  
ble struing he had in himselfe all this  
while, not onely with death; but with  
the fearefull iudgement of his angrie  
father; it is further added, that he fell  
into a great agonie, and distraction of Luk. 22.  
minde, whereby all his bodie was di-  
stempered, so that for anguish his  
sweate was like drops of blood trick-  
ling downe to the cold ground.

And at the last when he was vpon  
the crosse, he was further assaulted  
with temptations from the speeches  
of men, euen his enemies, which re-



Math. 27-39.

40.

46.

uiled him, wagging their heads, and casting out many opprobrious speeches against him, saying, If thou be the sonne of God, come downe from the crosse: he trusted in God, let him deliuer him, if he will haue him: for he saide, I am the sonne of God. Whereby his discomforts and discouragements for our sakes, were so increased, that at the last he brast forth into these most lamentable words, and as the Euangelist saith, straining as it were all the parts of his bodie, and powers of his spirit, hee cried with a loud voice; My God, my God, why hast thou forsaken me? All this while what present sight and feeling could he haue of Gods fauour? when as not onely all things outwardly did shew, but his words also did abundantly declare, that inwardly he felt the contrarie.

Therefore his faith was now the greatest, as it was meete it should be,

to incounter and ouercome so many  
 and great temptations: when as con-  
 trarie to all these things, which he  
 saw and felt, he not only praied most  
 earnestly vnto his father, and conti-  
 nued therein, praying three times  
 the same words, with such feruencie  
 of spirit, that beeing vpon the cold  
 ground, he sweat water and blood:  
 and he praied in faith; For when he Heb. 5. 7.  
 did offer vp those prayers and suppli-  
 cations with strong crying and teares Luk. 22. 4  
 vnto him, that was able to saue him  
 fro death, he was heard in the thing  
 which he feared; and God sent an  
 Angel vnto him from heauen to  
 comfort him. Whereby he came to  
 this resolution of minde, that he qui-  
 etly submitted himselfe in these his  
 sufferings vnto the will of his father;  
 saying, Abba, father, all things are Mark. 14.  
 possible vnto thee: take away this cup  
 from me: neuerthelesse, not that I  
 will, but that thou wilt be done. And  
 H 3 beeing

L. 33. 46.

being now at the point of death, & in the middelt of all his sufferings, and in the height of his temptations, that it might appeare that he had overcome all, he cried out with a loud voice, straining himselfe to the vttermost, when life was almost out of his weake and painfull bodie, Father, in to thine hands I commend my spirit; and when he thus had saide, he gaue vp the ghost, & quietly died. Which wordes of his being vttered with great zeale, did shew the excellencie and perfection of his faith; especially if we consider in what case he was then: and so his faith was the greatest, when he had the least feeling.

And thus no doubt the seruants of God in their seuerall afflictions of body and mind, and otherwise are in measure made like vnto Christ: whe as hauing nothing, that by any fight or feeling, inward or outward, might minister vnto the any comfort, and



and therefore in such cases they are  
greatly discouraged and cast downe  
in themselves: yet they holde out  
constantly in them to the end: then  
the more like they are vnto Christ  
in his sufferings, the more like shall  
they be vnto him in his glory. For  
then is their faith the greatest, when  
in this forlone estate of theirs (as it  
may seeme) they can pray vnto God  
as Christ did, and seeke for all helpe  
and comfort from him: and neuer  
leauē praying till God beare them, as  
Christ continued in his prayer, till an  
Angel was sent vnto him. And in  
the meane time whatsoeuer becomes  
of them, they with a quiet and meeke  
spirit resigne vp themselves wholly  
to his blessed will, being contented  
whatsoeuer they desire, that not their  
owne, but Gods will may take place:  
as Christ did, when he said, Father  
not mine, but thy will be done.  
And if they doe so, that that affli-

tion present, of what nature and  
 kind soever, shall make an end of the,  
 they can quietly and peaceably com-  
 mend their soules and bodies, even  
 themselves wholly living and dying  
 into his blessed hands; as Christ did  
 also vpon the crosse, when he was  
 readie to giue vp the ghost: being  
 perswaded, that nothing euer peri-  
 shed that was committed vnto his cu-  
 stodie according as he saith himselte,  
ch. 17. 12. Those that thou gauest me, haue I  
 kept, and none of them is lost, but the  
 child of perdition; that the Scripture  
 might be fulfilled. If we can thus doe,  
 though all this while we haue no fee-  
 ling of any present comfort, yet it  
 may be truly said vnto vs as it was to  
 the woman of Canaan, who with  
 many discouragements, and without  
 all sight or feeling of any fauour fro  
 him, pursued our Saviour Christ  
 with her prayers, and would not giue  
 ouer, or take any repulse, O woman,  
 great

great is thy faith: and, O man, great is thy faith, that doest thus, whosoever thou art. Math. 8. 10.

And we have a worthy example of the truth of this in one of the Martyrs, of our owne country, and in the memory of mā, as it is largely set out by M. Foxe in his laborious worke of the Acts and Monuments of the Church. The effect of which storie shortly is this: M. Robert Glouer of Couentry gentl. and Master of Artes in Cambridge, was in the raigne of Q. Mary, with many the seruants of God by the malicious practises of the Papists apprehended, & brought before the Bishop of the Diocesse for his faith and religion, and after examination he was sent to prison: where he receiued great comfort from the Lord from time to time; & as his afflictions did increase, so did the comforts of the Lord abound; till at the last by the permission of God, for



for his further trial and comfort, the  
 Deuill did greatly assault him in pri-  
 son by the consideration of his vn-  
 worthines to be counted in the num-  
 ber of those, that should suffer for  
 Christs sake, which temptation of  
 the enemy, though he did constant-  
 ly resist at the first; yet after that he  
 was condemned to death by the Bi-  
 shop, and was at the point to be de-  
 liuered out of this world, it so happe-  
 ned, that two or three daies before  
 the time of his burning, his heart be-  
 long lumpish, and destitute of all spiri-  
 tuall consolation, and feeling of gods  
 fauour, he felt in himselfe no aptnes  
 nor willingnes, but rather an heauy-  
 nes and dulces of spirit, full of much  
 discomfort to beare that bitter crosse  
 of Martyrdome, readie now to be  
 laid upon him. *mon bro, I am mon*  
*bro* Whereupon he fearing himselfe,  
 least the Lord had vtterly withdrawn  
 this wonted fauour from him, made  
 his

his moane to one M. Austen Bernier  
a minister, & a familiar friend of his:  
signifying vnto him, how earnestly  
he had prayed day and night vnto  
the Lord, and yet could receiue no  
motion, nor sence of any comfort  
from him. Vnto whome the said Au-  
sten answering againe, willed and de-  
sired him patiently to wait the Lords  
pleasure, and howsoever his present  
feeling was, yet seeing his cause was  
iust and true, he exhorted him con-  
stantly to sticke to the same, and play  
the man: nothing misdoubting, but  
the Lord in time would visit him,  
and satisfie his desire with plentie of  
consolation. Whereof (he saide) he  
was right certen and sure, and there-  
fore desired him, whensoever any  
such feeling of Gods heauenly mer-  
cies should begin to touch his heart,  
that then he would shew some signi-  
fication thereof, whereby he might  
witness with him the same: and so  
depar-

departed from him.

The next day, when the time came of his martyrdom, as he was going to the place, and was now come to the sight of the stake: although all the night before praying earnestly to God for strength and courage, hee could finde none, neither had any sight or taste of the fauour of God in himselfe, sodenly he was so mightily replenished with Gods holy comfort, & heavenly ioyes, that he could not smother it in himselfe, but cried out clapping his hands to Austen, and saying on this wise, Austen, he is come, he is come, &c. and that with such ioy and alacritie, as one seeming rather to be risen from some deadly daunger, to libertie of life, then one passing out of this world by any pains of death. Here we see that great was his faith, when he was willing to giue his bodie to be burnt for the testimonie of Christ, and was now going to the



the stake to that ende, though he had no feeling of Gods fauour then by any ioyes that he felt in himselfe. He could neuer haue suffered thus for the truth, if he had no faith: if then he had died in this case without the sense of any speciall comfort, he must needs haue died in the faith of Christ for which he did suffer: and so hee should haue had faith, yea very great faith, not onely liuing, but dying without any sense or feeling.

But I will come vnto an other example, which though it be far more ancient in time, yet is better knowne vnto vs, as being recorded in the holy Scripture. The patience of Iob as it is set downe as a patterne, and commended to all men to follow, so none can doubt of his faith also, but that it was very great: when he is thus numbered among the faithfullest men that haue liued vpon the face of the earth. When the land sinneth against me by

Ecc. 14.  
13.

Iob 1.3.

ch. 30.1.

ch. 10.16.

committing a trespase, then will I  
stretch out mine hand upon it, and  
though these three men, Noah, Da-  
niel, and Iob were among them, they  
should deliuer but their owne soules  
by their righteousnesse, saith the  
Lord God. When all that misery  
came vpon him, that we read of in the  
Scripture: as that in one day he lost  
seauen thousand sheepe, three thou-  
sand camels, five hundred yoke of  
oxen, five hundred three asses; and all  
his sonnes and daughters died a vi-  
olent death after a strange manner;  
and in his owne bodie he was smit-  
ten with sore boiles from the sole of his  
foote, vnto the crowne of his head.  
And he being in this pitifull case, all  
friends did forsake him; yea they that  
were younger then he did mocke  
him, and they whose fathers he refus-  
ed to set with the dogs of his flocke.  
And his men seruants & maids took  
him as a stranger, and though he

called them, they would not answer him, though he prayed them with his mouth; & his breath was stranger vnto his wife, though he prayed her for the childrens sake of her owne body. And three of his principall friends did set themselves against him, & by their reasoning did greatly discourage him, as though he had bene an hypocrite all the daies of his life, and that his holines of life was but in shew, and not in truth. And he had no rest neither night nor day, for when he laid himselfe downe, he said, When shall I rise: and for measuring the euening, he was weary with toiling too & fro, vnto the dawning of the day. Neither was he quiet waking nor sleeping: for when he said, my couch shall releeue me, and my bed shall bring comfort in my meditation, the lord feared him with dreames, and affrighted him with visions: ymagination, and no other for me, though my reason

Now



Now when all these things came  
 vpon him at once, wherby his estate  
 was more miserable, then I haue ex-  
 pressed; or you are able to coniecture,  
 what sense and feeling could he pos-  
 sibly haue of Gods fauour, either in-  
 ward or outward, when all things  
 thus went against him? yet dow his  
 faith was at the highest, and did shew  
 it selfe in the greatest measure, when  
 he vttered this most excellent saying,  
 Leie, though he kill me, yet will I trust  
 in him. So that he would not give o-  
 uer his trust and confidence in Gods  
 goodnes, though he should proceed  
 further against him vnto death. And  
 most of all when he further addeth,  
 I am sure, that my Redeemer liueth,  
 and he shal stand the last on the earth;  
 and though after my skinned wormes  
 destroy this bodie, yet I shall see God  
 in my flesh, whome I my selfe shall  
 see, and mine eyes shall behold, and  
 none other for me, though my raiues  
 are

are consumed within me. So that though he died in that case without all outward comfort, or inward feeling, yet hee would put his trust in God: hauing the testimony of a good conscience, and relying vpon the promise of God made concerning the resurrection of his bodie, and life euerlasting in the world to come.

Thus then we ought to be so farre from being discouraged in our selues for want of the sight and feeling of inward comforts, as though therefore wee had no faith; as that when they shall be altogether taken from vs for a while, though very long, and many yeares: yet if we can then hold out in a godly life, and not giue ouer a good conscience, as Iob did; and if we still call vpon the name of God, and stay vpon his promises of life and death, though we doe not yet inioy them: all the world shall be witnessse for vs, that our faith is

exceeding great, though wee our  
selues be not able to see it, neither can  
be perswaded of it. For as when the  
sunne shineth most clearly, and men  
doe see the brightnes of it, and doe  
feele the scorching heate of it, then  
it is an easie matter to belecue, and to  
say confidently, there is a sunne in the  
firmament: euen children and those  
that are of meane capacitie, are able  
to say so, and doe beleue as much,  
and haue such a full perswasion of it,  
that if all the world should tell them  
the contrary, they would not beleue  
them, neither could they possibly  
doubt of it, their sight & feeling doe  
sufficiently instruct them. But when  
the cloudes shall couer it, or in the  
night both the light and heat thereof  
shall be taken away; then to be fully  
perswaded, that the sunne is still in  
the heauens, and that it hath lost no  
thing of the light and heate of it, that  
is a matter of a deeper conceit, and  
more



more experience.

Even so when the testimonies of Gods fauour and loue are so many & great, and so plentifully vpon vs, both outwardly and inwardly, that they may easily be seene and felt; then to beleue, that God is gracious vnto vs, and to be perswaded of his fauour towards vs, is that which the weakest in faith may attaine vnto without any difficultie: But when all these shall be taken away, not onely in our owne iudgment, but in the opinion also of others, and the light of Gods countenance shall be, as it were, darkned with the cloudes of aduersitie, and all things outwardly shall be as vncomfortable vnto vs, as the darkest night of winter; yet then to beleue, that God is one and the same towards vs, and that his loue suffereth no eclipse at all, but is the same still to vs, and to all those that are his, because whome he once loveth, he loveth vnto the

I 2                      ende,

m. xi. 39.

l. 35. 50.

2am. 13. 39.

m. 1. 17.

ende, and that the gifts and calling of God are without repentance: & that all the paths of the Lord are mercie and truth, vnto those that keepe his couenant, and his testimonies; that is, that he is not onely mercifull vnto them in the beginning, but also true and constant in his mercies towards all his euen vnto the ending, to finish and make perfect in them that good worke of his, that he hath begunne in them. For he is not like vnto man that hee should repent him of any thing, that he hath done: and as S. James saith, with him there is no variableness, or shadow of turning. To be, I say, thus perswaded, when these things shall be vpon vs, and so to rest in the truth of Gods promises, and to waite patiently for a comfortable feeling of the performance of them in our selues, is a matter of greater faith, and of longer experience. Again, as if a man doth come in

to a fruitfull garden or orchard, well  
see with many trees in the spring  
time, when all things are greene and  
blossome, or in sommer, when the  
trees are full of fruit: it is the easiest  
thing in the world then even at the  
first sight to be perswaded, that the  
trees are living and growing: and he  
that hath the weakest senses, & mea-  
nest wit, and least experience, is able  
to say so. But to come thither in the  
depth of winter, when all the fruit  
shall be gathered, and the leaues fal-  
len, and see all the bowes, white with  
the whore frost, and rine hanging  
vpon euery twigge, so that outward-  
ly they seeme to be dead and rotten;  
yet then to be perswaded, that they  
are living, and that the sappe is at the  
roote, which in time will come into  
all the branches againe, and shew it  
self as before, in putting forth leaues,  
blossomes, and fruit: this requireth  
better iudgement, & more experiēce.



Job. 13. 6.

So is it in the matter of faith: when all the testimonies of Gods love doe abundantly shew themselves, as it were in former, it is an easie matter to beleeue: but when all these shall be fallen away from vs, as they were from Job; and there is a very hard & long winter full of many stormes come vpon vs; yet then not to be too much discouraged & cast downe, as though all were cleane lost and gone: but to be perswaded, that the fauour of God is not cleane dried vp, but is at the roote, that is, is the same in Christ towards vs, that euer it was; and that, as the Apostle saith, Iesus Christ is yesterday, and to day, and will be the same for euer: and that the light of Gods countenance is not cleane put out, but darkned, and couered with a vaille for a time: and so with a quiet and meeke spirit to waite vpon God in all well doing, till there be a new spring, and till the sunne breake out of

of the clouds againe. Thus to doe is  
that great faith, that shal yphold vs in  
all extremities. And as in these cases  
we would condemne others of want  
of wisdom, which would beleue no  
more then they saw or felt: so must  
we condemne our selues and others  
of want of spirituall and heauenly  
wisdom of the word of God, that in  
such cases as these of our saluation,  
we will beleue no more then we  
can see and feele: and we must com-  
mend the other to be of better iudge-  
ment, and greater faith, who doe be-  
leue more then they could either  
see or feele.

For the releewing of our selues  
therefore in such cases as these, what  
must wee doe? Wee must doe that,  
which Thomas the Apostle should  
haue done: namely, he should haue  
believed those that tolde him, that  
Christ was risen, and that they had  
sene him; and he should haue belot-

ued the wordes of Christ himfelfe,  
 who had foretold him, that he fhould  
 be put to death, and that within three  
 daies he fhould rife againe: which  
 wordes of Christ muft needs haue  
 beene verified in their time, though  
 none had ever feene him. So muft  
 we doe, even beleene the word and  
 promifes of God, in the mouthes of  
 his faithfull feruants, who are able  
 both to fee further into them, and al-  
 fo to difcerne more testimonies of  
 faith, and of the fauour of God in vs,  
 then we our felues can doe. And  
 though we, whome they doe moft of  
 all concerne, doe not fee them at all,  
 or as we defire: it is fufficient, that o-  
 thers, whom we ought to credit, doe  
 fee them in vs, and do constantly and  
 vpon their credit ascribe the fame  
 vnto vs.  
 For it is moft certaine and true,  
 though euy man fhould beft knowe  
 himfelfe: yet it fo often falleth out



that wee are not fit iudges of our  
selues, and of our own estate, neither  
of body, nor of soule: and therefore  
if we will be rightly perswaded of our  
selues, we must not so much rely vpon  
our owne iudgement, as giue cre-  
dit vnto others; which may and doe  
see that in vs, which wee our selues  
doe not, neither can. As when a man  
is daungerously sicke of some dis-  
ease, though he haue some generall  
knowledge of the estate of his body,  
yet he may take himselfe to be stron-  
ger or weaker, nearer or further off  
fro death, then indeed he is: and ther-  
fore in such case we ask the aduise of  
some skilfull Physicians, and trust  
their iudgement better then our  
owne; in so much that though a man  
be a very skilfull Physician, he will  
hardly or not at all practise vpon him-  
selfe in great extremities, but vseth  
the helpe of other Physicians, and is  
contented to be ordered at their dis-  
cretion.

cretion: Even so when a man is dangerously sicke in his soule, either of vnbeleefe, or otherwise, he is not to iudge of himself at that time, though he be a very good christian, but he must for his recouerie out of that estate, vse the helpe of other godly ministers, and hearken vnto their iudgement concerning himselfe.

And that we might see the truth of this most clearly in an other case, we must consider, that as when the Diuill preuileth against vs by presumption, we so fauour our selues, & are so partiall that way, that we imagine both that we haue those vertues and graces of God in vs, and that in great measure, which we haue not, neither can any man see them in vs, And also that we are free from those corruptions and sinnes, which yet do apparantly breake out in vs, and all the world may easily see them: So on the other side, when he hath gottē  
the

the advantage of vs by diffidence &  
 despaire; that maketh vs to rigorous &  
 hard against our selves; and perswa-  
 deth vs that we want those graces,  
 which doe apparently shew themselves  
 to others; and to haue those finnes &  
 corruptions; and that measure of the  
 which in truth we haue not, neither  
 is any able to discerne (them in vs,  
 though we cry out against our selves  
 for them: *in vobis non habeo* & *obscuro*  
 So that in both these estates, where-  
 in we deceiue our selves of our selves,  
 if we will be holpen we must deny our  
 selves; and not measure our selves by  
 our selfe; but give credit to those,  
 whom they are wise to discern, and  
 such full to iudge; so as they also  
 are to report what they thinke of vs,  
 and of our estate. Which if we will  
 not doe, we must needs continue in  
 our vaneities, and other finnes so  
 much the longer hand it shall be a ve-  
 ry hard thing to recouer us out of the  
 same.



same. Let vs therefore as we loue our  
 owne good, in such extreame cases  
 as these, when by the temptation of  
 Satan we are brought to a narrowe  
 payne, hearken vnto those faithfull  
 ministers and godly brethren of ours,  
 who are able, (because they are out  
 of temptation, and the case is not  
 their owne) better to iudge of vs,  
 then we our selues: and then haue we  
 made a good entrance vnto the tur-  
 ning of our soules, though we be  
 not presently restored to perfect  
 health: and though we haue not pre-  
 sent comfort, yet the extremities of  
 our feares shall be greatly staid: and  
 this staying of vs wil minister further  
 hope of full recoverie: and it is none  
 of the least mercies of God to see,  
 that we haue bene decciued in our  
 selues, and are not able rightly to  
 iudge of our selues. Thus we see, how  
 faith, and great faith, is without fee-  
 ling: and when we be oppressed with  
 this

this temptation, how we must helpe  
our selues by beleeuing others more  
then our selues, yea euen of our owne  
selues.

Moreover, to this effect must we  
be admonished, that as in the natural  
life there are three ages, the infancie,  
the childhood or youth, and the riper  
and perfect age: so in the spiritual  
life the Scripture maketh mention of

three ages: for of those that are in  
Christ, and truly belong vnto him,  
some are new borne babes, as S. Peter

1. Pet. 2. 2.

calleth them, but newly begotten of  
the immortall seede of the word of  
God: others are little children, that

Gal. 4. 19.

haue more profited in knowledge,  
and in the mysterie of their saluati-  
on; and some are in comparison of

them, perfect men, and are comming  
vnto the measure of their full age in

Eph. 4. 13.

Christ. These latter are able to iudge  
of themselves, and of others: for by  
long custome they haue their wits

Neb. 5. 14.

exercised to discern both good and  
 evill the second sort, is lesse able to  
 iudge of themselves, the third not at  
 all. A babe though it be heire appa-  
 rane vnto the crowne of the greatest  
 Monarch in the world, it hath no  
 sense or feeling of it nay, though it li-  
 ueth, it is not able to iudge of it selfe,  
 whether it hath life or not but others  
 doe see by the operations of life, that  
 it is a living creature, and hath an im-  
 mortal soule and dying in that estate,  
 yea as soone as it is borne, it shall her-  
 after live for ever and ever.

So a great many, that are borne a-  
 gaine of water, and of the Spirit, and  
 thereby are made heires of the king-  
 dome of God, as Christ saith to Ni-  
 codemus, they are neuer but babes,  
 beyond that age they neuer goe, and  
 some of them fall asleepe in the Lord,  
 as soone as they are made partakers  
 of this spirituall birth, as the theefe  
 vpon the crosse died presently after  
 his



his conuerſion: and Chriſt ſheweth  
vs in the Goſpel, that ſome are called  
at the eleuenth houre to work in the  
vineyard, that is, in their later part of Math. 20. 6  
their life they are called to ſtate  
of ſaluation and grace, and to receiue  
the reward of their calling, which is  
eternall life. In which eſtate of theirs  
they can haue little or no feeling at  
all of their ſpiritual life. But as other  
children die before they know, that  
they were alive; ſo theſe die before  
they did feele any great power of the  
ſpiritual life in themſelues. But as o-  
thers did ſee that it was alive, becauſe  
they ſaw how it deſired the milke of  
their mothers, & how they did thrive  
by it: ſo others may ſee in ſuch ſpiri-  
tual infants, that the life of God is in  
them by the appetite that they haue  
vnto the word of God, that they e-  
ſteeme it, as their appointed food, as  
Iob ſaith of himſelfe, and that there- Iob 23. 12  
by they grow in many graces of the  
Spirit

Spirit of God, as in a feare to offend him, and in a desire vnto their owne saluation, though they haue little assurance, sense, or feeling of it in themselves, and so are heires of the kingdom of God, though they die before euer they had any great feeling of it in themselves.

And for those that are of riper age in Christ, and haue had some feeling of their saluation, and haue lost it; they are not to be addicted to their owne iudgement, to thinke they neuer had it, because it is now lost, or that they shall neuer haue it againe, because it is taken from them for a while; for the life of God may still be in them, though the present feeling of it be taken away: and therefore at this time, concerning their owne present state, they must beleeue others, that can see more into them, then themselves. For as in some diseases of the bodie a man may haue all  
his

his senses taken away from him for a while; or he may be so sore wounded in the head, and his braine so distempered, that he can not tell, whether himselfe be alive or dead: but others by their breathing, and some other operations of life doe see evidently, that life remaineth in them, and so hope that they may be recovered. So a man may be so spiritually sicke of vnbeleefe, or so sore wounded in his soule with temptations, that he cannot see any token of Gods fauour in himselfe; but yet by the praier that he maketh vnto God to be holpen out of these distresses, by the loue that he beareth vnto God, and to Gods people, and other operations of the spirit of God in him, they that are wise shall be able to discerne that the life of Gods spirit breatheth in them, to whome they must giue credit aboue themselves: and so thinke, that they are in a better estate of sal-  
K I uation,



uation, then they can see themselves  
to be.

And it must not seeme straunge  
vnto vs, that other should see better  
into our estate, then we our selues  
can. For oftentimes it falleth out, that  
some great affection of the minde so  
blindeth vs, that we imagine that we  
haue not that, which indeed we haue.  
He that is blinded with couetousnes  
of these worldly goods, by the insa-  
tiable desire that is in him, neuer sa-  
tisfied, though he hath more to liue  
on then many hundreds, yet still he  
is complaining of his want, and po-  
uerty; and saith, that he hath nothing  
and tel him of this, and of that which  
God hath bestowed vpon him, yet  
because he hath not all that he de-  
sireth, he maketh no account of them  
and all is vnto him, as though he ha-  
th nothing. So he that is sicke of a spi-  
rituall conuersionnesse, and desireth the  
feeling of Gods fauour in a gre-  
me

sure, and such an assurance of his saluation, as might be without al doubt: which because he can not come vnto, because the flesh lusteth against the Spirit, and in it there is nothing but doubting, he imagineth that because there is some want of assurance and feeling, that therefore there is no feeling at all: as the couetous man by reason of some want, saith that he hath nothing: the want of that, which he hath not, so blindeth his eyes, that he can not see that, that he hath: so the want of some assurance so troubleth them, and they haue so great a desire vnto more, that they can not see that they haue, but for want of some, denie all.

A remedie against which temptation is, not to deceiue our selues any longer with an imagination of such a measure of assurance of saluation ordinarily in the children of God, which should be without all wauc-

Psal. 10. 12.

1. Cor. 13. 12.

Psal. 106. 4, 5.

ring or doubting: or such a measure of feeling of the loue of God, and ioy therein, as should abandon all distrustfulnes and sorow: this is not to be looked for in this world: the fulnesse of ioy is in the presence of God, and at his right hand onely are pleasures for euermore: here we haue them but in measure: there indeede is ioy vn-speakable, and most glorious without all interruption; when we shall see God face to face: and know him as we are knowne, whome now we behold as through a glasse, and so may sometimes doubt, whether we see him or no. This measure we must be contented with, and so pray as the Psalmist doth, Remember me, O Lord, with the fauour of thy people, that I may see the felicity of thy chosen: where he desireth not such ioy & feeling of the fauour of god, which he did imagine himselfe, but which God doth vsually bestow vpon his people.



people, which is that that is ioyned with much doubting, & many feares, even then sometimes when it is at the best: and so not imagine, that vnlesse wee haue it according to our owne desire, we haue it not at all, or as Gods people vse to haue it. For vndoubtedly it is thus with the best, at one time or other.

And concerning this desire of feeling and assurance, wee must vnderstand thus much, that none can haue this, but those that beleeeue: so that though we should want them both altogether, yet the desire that wee haue vnto them, doth manifestly argue that we haue faith. For who can desire to feelee the heate and light of the sunne, but he that hath life in him? a dead carcase cannot doe it. So if there were not the life of the Spirit in vs by faith, we could not haue any desire to feelee the fauour of God nor in truth at all. He that is neuer

so weake, yet if he still desire strength,  
 it appeareth that there is life in him:  
 so when we most earnestly desire to  
 be strengthened in the assurance of  
 our saluation, it is a manifest token,  
 that the life of God is still in vs: there-  
 fore let vs comfort our selues with  
 such desires, and know assuredly, that  
 as they be of God, so he will satisfie  
 them in his good time: for the Lord  
 beareth the desire of the poore, he  
 prepareth their heart, and bendeth  
 his care vnto them: that is, as he gi-  
 ueth them so earnestly to desire  
 these things, which others neglect,  
 so he will shew by giuing also that  
 which they doe desire, that he hath  
 not given them such holy desires in  
 vaine. For the saying of our Sauiour  
 Christ must be verified vpon all men  
 without respect of persons. Blessed  
 are all they that hunger and thirst, not  
 onely after righteousness, but after  
 any other graces of his Spirit, for the

Gal. 10. 17.

Matth. 5. 6.

sh

shall be satisfied and filled. And the saying of the virgine Marie shall be verified in them, He hath filled the hungry with good things, and sent away the rich emptie: that is, as they that have no such desires, can looke for no such feeling, so they that are insatiable in their desires that way, shall be satisfied in time with abundance of feeling: and if they waite vpon God with patience, beleeuing these promises, it shall be vnto them according to their faith. Luk. 1. 53.

That I might not say here that, which is yet most true, that while they so vnomeasurably desire it, they haue it in a good measure. For herein is the saying of S. Augustine most true, that the desire of any grace of God, is in some sort the grace it selfe. He that vnfaignedly desireth the remission of his finnes, doth with this desire obtaine the remission of them. He that desireth a greater



measure of repentance, doth from day to day profit in repentance: he that desireth not to sinne, is no sinner before God: he that desireth the fauour of God, hath obtained it alreadie: he that desireth the assurance of his saluation, and the feeling of Gods fauour, he hath both of them in some sort already. VWhen Abraham was willing to offer vp his sonne Izaak at Gods commandement, he is said to haue don it by faith: his desire before god, was as though he had done it: so when we offer vp these desires vnto God, it is as well with vs in his account, as though we had the things themselves.

For as the Apostle speaketh of almes, if there be first a willing mind it is accepted according to that a man hath, and not according to that that a man hath not: that is, God looketh not so much to his dole, as to his desire: as the poore widow that offered

red but two mites, was more accep-  
ted of God, and commended by  
Christ, then they that offered much,  
because of her great desire. So when  
in the sacrifice of prayer we offer vp  
our hearts vnto god with holy desires  
either for assurance of his fauour, or  
feeling of our saluation, we are accep-  
ted of him, as though we had them:  
and when he giueth vs this desire, he  
beginneth to worke the grace it selfe:  
and that desire is the earnest peny &  
pledge of the thing it selfe.

Christ saith in the Gospel, that  
whosoever looketh on a woman so  
lust after her, hath committed adul-  
tery with her already in his heart. So  
that the desire vnto any sin, is the sin  
it selfe before God: then the desire  
vnto any vertue, is the vertue and  
grace it selfe before God. And there-  
fore he that looketh vp vnto God  
with an earnest desire of his saluatiō,  
he hath obtained it already before  
God,

God, who seeth & knoweth the desire of his heart. He that looketh on his own vnbeleefe and corruptions with a desire to be rid of them, he is thereby discharged of them before God. Thus we see, that to desire feeling is an argument of faith, as to desire meate is an argument of life: yea to desire feeling, is the very beginning of it in our soules: and therefore we must be comforted over them.

Concerning which feelings, we must also consider, that in them that haue them in the greatest measure, they are not alwaies alike: but they are going and coming, as the day and the night. And as in the course of nature there is not one tenour of things, but Gods works are subiect to many changes: so is it in the course of Gods grace: that which we haue receiued, doth not alwaies continue alike, neither haue we the same feeling of it to day, that we had yesterday.



day: whether we looke to the seruencie of prayer, or zeale to Gods word, or loue to his Saints, or assurance of our saluation. Here we must comfort our selues with the remembrance of that that we haue found in our selues in times past, and hope that we may finde the like againe: and say as it is in the Psalm, I haue remembered the times past, and haue bene comforted. For as the woman that is quickened with child, and feeleth it stirre in her bodie, though shee doe not alwaies feele it stirre alike; and sometimes not at all, and sometimes more weakely then before: yet shee assures her selfe, that the child is liuing, because shee hath felt it stirre before, & so hopeth that shee shall doe againe. So when Christ is formed in vs first of all, as the Apostle speaketh, we haue the feeling of him stirring and moouing in our hearts by his holy Spirit, dwelling in vs; which liuely mo-

Psalm 77.  
& 119.5

Gal. 4.

Eph. 3. 17.

motions though wee feele not so strongly moouing in vs afterwards, or not at all; yet we doubt not, but that Christ dwelleth in our hearts by faith still, and hope to feele it as sensibly againe in time, as we haue done: & so much the more, because Christ beeing formed in vs, neuer dieth: and therefore the remembrance of our former Feelings must comfort vs ouer the want of them for the time present: for they are not alwaies alike in any that haue them: it is sufficient that we haue had them, therefore if we labour after them, they will returne vnto vs againe, when it shall please God. And thus much for this, that S. Thomas in this matter of faith addicts himselfe to his owne feeling.

**T**He fourth and last degree of his unbeleefer appeareth in this, Except I see in his hands the print of the nayles, and in his side the print of the speare, I will not beleene it. For  
why

why should he desire this? not onely to see him, and to feele him; but to see in his hands the print of the nailes, and to put his finger into them; and to see in his side the print of the speare, and to put his hand into it. Did he not know that these wounds and skarres were proper vnto his bodie onely while it was subiect vnto infirmitie and weaknes: and that after his resurrection his bodie was glorified? And so he might haue thought, that though it should be graunted vnto him to see him, yet he could not by any reason or ground fro the Scripture, haue hope to see him thus: & yet he saith, Except I see the print of the nailes, &c. I will not beleue it: he doth not say, except I see him: but, except I see him with the print of the nailes, and of the speare, I will not beleue it.

This is then the nature of vnbeleefe, that when it will not profit by  
the



the ordinarie meanes, that God hath appointed for the confirming of faith: it desireth such things, whereof there is no warrant, either from reason, or from Scripture. As here S. Thomas neglecting what Christ had sūde vnto him, that when he should be put to death, within three daies he would rise againe: and that also which was tolde him by the Apostles, and diuers others, namely, that he was risen againe, and had appeared vnto such and such: he saith, Except I see him my selfe, with the print of the nayles in his fete, and of the speare in his side, I will not belecue it. Concerning which poynt; though Christ did rise indeede out of the sepulchre with these markes in his glorified body, and did retaine them whiles he taried on the earth, that thereby it might more certainly be knowne, that the same body of his, that was crucified, was raised vp againe;

gaine; yet Thomas had no generall rule to leade him to thinke that it should be so, but rather according to the common condition of the bodies of all the faithfull in the day of resurrection, so to conceiue of the body of Christ raised vp. For that which is said of the resurrection of all the faithful, the members of Christs mysticall body, must needes be much more true of him the head: for it belongeth to them onely by vertue of his resurrection. Now of them the Apostle writeth thus to the Corinthians; The body is sowne in corruption, and raised <sup>12.</sup> in incorruption: that is, with nothing tending thereunto as wounds doe: it is sowne in dishonor, having no glory nor beauty on it, as Christs body was most of all, when besides that the life was gone out of it, and so it looked pale and wanne; it had also many deformities by the stripes of his whippings, and the crowne of thornes, & the

the print of the nailes in his hands & fecte, and of the speare in fide: it is raifed in glory; that is, with all perfection & excellencie of beauty without any blemifh at all: it is fowne in weakenes, it is raifed in power: and therefore without marks and tokens of weakenes & infirmitie: for a body fore wounded, even vnto death, as Christs was, hath leffe power in it, then it had before. Therefore feeing he desired to fee Christs body raifed vp, he fhould not haue desired to fee it thus, and with thefe marks.

And for the further confirmation of this, we may remember what the Apoftle faith touching the glorious ftate of our bodies to be raifed vp: Our conuerfation is in heauen, from whence alfo we looke for the Saviour, even the Lord Iefus Chrift: who fhall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working, whereby



whereby he is able euen to subdue all  
things vnto himselfe: therefore as we  
shall be raised vp without skarres and  
marks of infirmity, which many haue  
in these daies of their pilgrimage: so  
he had no reason to thinke, but that  
Christs bodie should be. Therefore  
though he would not beleue, till he  
sawe him; he could not looke to see  
him after this manner; that he pre-  
scribeth. *where Christ saith, come*

And though he did at the last ap-  
peare with these markes in his body  
both to the eleuen first, and after-  
wards vnto Thomas: yet it was not  
because his bodie was properly, and  
of it owne nature then subiect vnto  
them, no more then it was to hunger,  
when he did eate with them: but it Luk. 24. 43.  
was by a speciall extraordinarie di-  
spensation; as when Angels that haue  
no bodies, did appeare in the shape  
of men. Therefore this could not be  
looked for: and it was in respect of  
L I the

the ordinarie course of Gods dealing  
somewhat vnreasonable; to tie the  
Lord vnto that for the strengthening  
of his faith, and to say; Except I see  
the print of the nayles; and of the  
speare, I wil not beleue it: for others  
had scene him; and not scene him

Ioh. 20. 15.

with these; as Marie Magdalen at the  
sepulchre, where shee mistooke him  
to be the gardener, or the keeper of  
that place; where Christ was buried

Mark. 16. 12.

in a garden: and the two Disciples in  
their iourney, as they were going to  
Emmaus. Therefore we must take  
heede, how we yeild to our vnbeleefe  
for it will make vs looke for and de-  
fire such things at the hand of God  
for the confirming of our faith; as  
haue no ground either from Scrip-  
ture, or from reason: though it plea-  
seth God of his infinite goodnes  
to beare with men sometimes this way  
and to yeild to them; either to the  
strengthening of their faith, or to the

leaving of them without excuse in their vnbeleefe. So that as the Apostle saith of couetousnes, They that will be rich fall into temptation and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction; So we may say of vnbeleefe, that it causeth men to desire many foolish and vnreasonable things, and such as often tend to their owne hurt.

Thus in the Gospel our Saviour Christ in the parable of the rich glutton, and in his person noteth out the thoughts and desires of vnbeleeuers here in this world: where he is brought in speaking vnto Abraham after this manner; I pray thee father, that thou wouldest send Lazarus vnto my fathers house (for I haue many brethren) that he may testifie vnto them, least they also come into this place of torment. Thus vnbeleeuers would haue dead men come from heauen, & tell them



29.

them what is done there, and what in hell; but Christ sheweth what answer Abraham gaue him for our instruction: They haue Moses, and the Prophets, let them heare them: as if he had said, they doe sufficiently declare the truth of these things, of the they may learne them, and so it is needlesse to haue any come from heauen to tell them, there are enough vpon the earth, that doe declare it daily: & so doe the Apostles and the Euangelists now much more. But the rich man saide againe, Father Abraham, but if one come from the dead, they will amend their liues: which is as if he had said, Though they doe heare daily out of the Scripture, what punishment is in hell for the wicked, yet they doe not beleene it, except some come from the dead, and tell them of it, and then they would.

30.

Thus foolish, is vnbeleefe, to neglect the certen testimonie of the Prophets

phets and Apostles, which is the ordinarie meanes to reueale his will vnto vs, and to desire that Angels or dead men might come from heauen, or from hell to speake vnto them, and then they would beleecue the: which in these daies is so extraordinary, that it is not to be looked for. But this is a short and plaine answer for such men set downe there from Abraham, who said thus vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe. Where Christ sheweth not only what are the means of knowing these things, euen the bookes of the Prophets and Apostles in which the will of God is perfectly set downe concerning all things, that are needefull for vs to know, and that the other is not to be desired, nor hoped for. So if they had them, they would not profit by them, when as they neglect the other: but yet we see

by this, that vnbeleefe is full of these foolish desires.

And truly if we could so well see into the hearts of men, as Christ did when he vttered this parable, wee should see, that the greatest part of the world is still of this mind, to neglect all the ordinarie meanes, that God hath appointed either to worke faith in them at the first, or to confirme it in them afterwards: and to desire such meanes, as are impossible and not to be looked for, because they are contrarie to the word of God. For the Apostle saith, At sundrie times, and in diuers manners God spake in the olde time to our fathers by the Prophets: but in these last daies he hath spoken vnto vs by his Sonne: that is, in the old time God did sundrie waies declare his will vnto men, as sometimes by visions when they were waking, and by dreames when they were sleeping, by Yrim & Thū-



min in the Priests breast, by Angels  
 from heauen, by the Prophets, &c.  
 but now he hath fully declared his  
 will by his sonne Christ, and hath ap-  
 pointed that we should come to the  
 knowledge of it by that order which  
 Christ hath established: who when  
 he ascended vp into heauen, gave vn-  
 to his Church, Pastors and teachers, Eph. 4. 12.  
 for the repairing of the Saines, for the  
 worke of the ministerie, and for the  
 edification of the bodie of Christ, till  
 we all meete together (in the vnitie  
 of faith, and the acknowledging of  
 the son of God) vnto a perfect man,  
 and vnto the measure of the age of  
 the fulnesse of Christ: therefore as  
 long as we liue, we are to looke for  
 no other meanes then these of Pa-  
 stors and teachers, the other haue  
 ceased long agoe, as beeing appoin-  
 ted for the old world,

But yet vnbeleeuing men refuse  
 these, and with itching eares they

Gen. 19. 11.

Gen. 19. 11.

Act 7. 56.

Act 9. 4.

linger after the other: and some are ready to say, Oh if I might haue an Angel come and tell me of the destruction that shall come vpon the wicked for their sinne, as Lot had in Sodom, I would beleene it: and some are ready to say, if Lazarus might come from the dead, that is, if some of those my freinds and acquaintance that are dead, might rise out of their graues, and come and tell me, what they haue seene and felt in heauen & hell, if I might haue but a little conference with them, I would beleene them. Or if I could see into the heauens, and there behold Christ standing at the right hand of God, as Stephen the Martyr did: or if I could heare him speake vnto me from heauen, and call me from my sinnes, as Saul did, when he was a persecuter, then I would hearken vnto him, and become a new man. And others thinke, Oh if they might be rapt in-

to the third heavens, and betaken vp 2. Cor. 12  
 into paradise, as Paul was, and there  
 heare God speake vnto them; then  
 they would performe great matters,  
 and lead an Angels life: or if beeing  
 here on earth they might see God  
 come downe from heaven vnto the,  
 & they might haue some sure token,  
 that it was he that spake vnto them,  
 as the Israelites had in the wildernes, Exod. 19  
 when God spake there vnto them vpon  
 Mount Sinai; then they would  
 yeeld great obedience, and nothing  
 should draw the fro that, which they  
 had heard. These and many such foo-  
 lish and impossible things doe men  
 desire; & then they say they would  
 beleue all things, and vntill the they  
 neede not, neither will they.

But what saith the Apostle to the  
 Romanes? The righteousness which Rom. 10  
 is of faith, speaketh on this wise; Say  
 not in thine heart, who shall ascend  
 into heauen? (that is, to bring Christ  
 from



from aboue) or who shall descend into the deepe? (that is, to bring Christ from the dead.) But what saith it? The word is nere thee even in thy mouth, and in thine heart; this is the word of faith which wee preach. Where he sheweth what are the doubtfull and waivering thoughts of vnbeleeuers concerning that saluation, that is purchased for vs by Christ, and offered vnto vs in the Gospel: & how those thoughts & imaginations by faith are to be repressed. For they which seek righteousness in themselves, that by the workes of the law they might be iustified and saved, being alwaies vnquiet and doubtfull of their saluation, because they cannot finde perfect righteousness in themselves, are ready to say, if I might see any Saint or Angel come from heauen to cary me thither, or to assure me that I shall come thither; or any come from the depth of hell to tell me,

me, that I am deliuered from thence,  
I could beleue it.

But the righteousness of faith, that  
is, true faith whereby we are made  
righteous in Christ, suppresseth these  
thoughts of vnbeleefe; and telleth vs  
according to that, that is preached in  
the Gospel, that Christ hath fulfilled  
all things needefull for our saluation;  
euen that he hath suffered the curse  
of the law to deliuer vs from hel, and  
that he hath fulfilled the righteouf-  
nes of the law to bring vs to heauen,  
and he hath ascended vp thither for  
vs in our nature, to prepare a place  
for vs: and he hath praied vnto God  
for vs, that where he is we may be to  
behold his glorie. Thus true faith for  
the certentie of our saluation, bids vs  
rely vpon that, that Christ hath don  
for vs, and vpon that, which this way  
is set downe in the Gospel: and so  
our consciences shall be quieted, and  
no man neede to aske these questi-  
ons,

ons, who can ascend vp into heauen, or bring vs from hell? seeing that the Gospel teacheth that both these are done by Christ for all those that embrace their calling by a true faith.

But vnbeleefe neglecting this, desireth that, that is vnreasonable, and saith, Oh, but I see none that hath ascended vp to heauen, & come downe againe to tell me, what is there done for me. Who shall ascend? who is he that hath, or will doe so much? then I could belecue it. And I see none, that hath descended into hell, and returned, to tell me that I am deliuered from thence. Who shall descend into the deepe? where is he that hath, or will doe this for me? then I could belecue it. And so not onely the vnbeleeuers are wholly possessed and ouercō with these doubtfull thoughts; but all men, so farre as vnbeleefe preuaileth in them, are ready to say thus, at least in their hearts, Oh, if any might



might come from heauen, to assure me, that I shall come thither, and be saued, then I could beleue it: or if any might come from hell, to assure me that I am deliuered from thence, then I should be quiet in my minde, and deliuered from these feares, that I am incombred with.

But what saith faith? say not thus in thine heart, &c. that is, haue thou no such doubts in thy mind, but consider what Christ hath done for thee, to bring thee to heauen, and to deliuer thee from hell: and what the gospel doth this way offer vnto thee, and what thou hast heard preached out of it to this ende, and rest in the: For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart that God raised him from the dead, thou shalt be saued: that is, if thou professe plainly, and sincerely, and openly, that thou takest Iesus onely to be thy Lord and Savi-

Rom. 10 9

Sauour; and that it was the very counsell and purpose of God, in the resurrection of his sonne to redeeme vs from death, and hell, as it is preached vnto vs in the Gospel, thou shalt be faued. So faith leadeth vs fro these vain speculations vnto that, that is reuealed vnto vs in the word.

And whereas the best beleeuers are subiect vnto these temptations at one time or other, by reason of the renants of vnbeleefe abiding in the: yet the Apostle giueth vs to vnderstand, that they come fro vnbeleefe, and not fro faith: but that it is the nature of faith to striue against them, & to suppress them in measure, so farre forth as faith preuaileth, and getteth the victory in them. So that when they begin to haue these doubts in their minds, and to thinke with themselves, how shal I ascend into heauen? how shal I escape hell, I cannot tell what shall become of me? then faith

is as a voice speaking behind them,  
to admonish them of their duty; and  
as it were pulling them by the elbow  
bids them hold their peace, Oh say  
not in thine heart, who shall ascend  
into heauen, &c. Oh haue no such  
thoughts in thy mind: this were to  
deny what Christ hath done for thee  
concerning thy redemption from  
hell, and thy ascension into heauen:  
therefore say not so in any case, no  
not in thine heart. giue ouer reason-  
ing with vnbeleefe, and rest in the  
word of God.

Thus we see how vnbeleefe bin-  
deth God to vnreasonable courses, &  
desireth of him for the strengthening  
of faith things not to be desired:  
therefore as we see frō whence such  
do arise, so we must strue against vn-  
beleefe, that we might overcome  
such foolish conceits. And thus the  
vnbeleuing Jewes did reason against  
our Saviour Christ, when he was vp-



on the crosse, and thereby did shew  
 what wicked and absurd thoughts  
 their infidelitie did drue them vnto.  
 If thou be the sonne of God, come  
 downe from the crosse: he saued o-  
 thers, but he cannot saue himselfe: if  
 he be the king of Israel, let him now  
 come downe from the crosse, and we  
 will beleue in him: he trusted in  
 God, let him deliuer him now, if he  
 will haue him: for he saide, I am the  
 sonne of God. Behold what vnreaso-  
 nable things they do, as it were,  
 binde Christ vnto, that they might  
 beleue in him, or els they will not:  
 for they say, let him now come down  
 from the crosse, and now saue him-  
 selfe, or els neuer.

They did not consider how all the  
 prophecies of the Messiah set downe  
 in Scripture were verified in him, e-  
 uen from his first conception, vnto  
 this very houre: how he was concei-  
 ued by the holy Ghost, and borne of

a vir-

a virgin, and of the house of Dauid  
and in Bethleem: how the wise men  
came from the East vnto Ierusalem,  
and told them that the King of the  
Iewes was borne, and that they had  
scene his starre: neither what old fa-  
ther Simeon, and Anna the prophe-  
tesse said of him in the temple, when  
he was circumcised. They regarded  
not his doctrine full of authoritie and  
power, themselves beeing driuen to  
confesse, that neuer man before spake  
like vnto him: they were not moo-  
ued with his miracles, when they  
saw how by his owne power he hea-  
led them of incurable diseases, made  
the blind to see, the lame to goe, the  
deaf to heare: cast out the deuills by  
the power of his word; raised vp the  
dead: and did many more  
things els, which were sufficient to  
conuince them, that he was the true  
Messiah and Saviour, to whome all  
the Prophets gaue witnesse: neither

Matth. 3. 17.

did they giue any credit vnto the voice of God himfelfe, which they heard from heauen, when he was baptized, This is my beloued sonne, in whome I am well pleased: at what time also the heauens were opened, and the Spirit of God descended like a dove, and lighted vpon him. Much lesse did they giue credit vnto the testimonie of Iohn, who saide of him, Behold the lambe of God, that taketh away the sinnes of the world.

Ioh. 1. 36.

None of all these they regarded, they were not sufficient to cause them to beleue in him, they despised them all, as though they had been nothing worth; but such a foolish thing is this they desire, and that should satisfie them: if he would come down from the crosse, and that *even now* at their appointment, and tarry no longer, then they could beleue him indeede: but if he would not do that at all, or not now presently with



out any delay they will not belecue  
in him. Which if he had done, he had  
forsaken his office of redemption, for  
he came to suffer and die for vs, that  
he might by his owne sufferings de-  
liuer vs from death, and to die vpon  
the crosse, that he might redeeme vs Gal. 3. 13.  
from the curse of the law, beeing  
made a curse for vs, as it is written,  
Cursed is euery one that hangeth on  
tree. And when he had suffered all  
things needefull for our saluation,  
saying vpon the crosse, It is finished, Ioh. 19. 30.  
and so gaue vp the ghost, and after-  
wards was buried: God raised him vp  
at the time appointed, euen the third  
day, and loosed the sorowes of death, A.C. 2. 24.  
because it was impossible, that hee  
should be held of it any longer, as S.  
Peter saith. But see the foolishnes of  
vnbeleefe, the Iewes would haue god  
then to deliuer him before it was  
time, euen so soone as he was vpon  
the crosse, and before he had suffered,

or els they would not beleeeue that he was the sonne of God, or that he had any power to saue himselfe or others.

And after this manner the Deuill teacheth other men also by vnbeleefe to reason against good men, and against themselues: as if such a man were an vpright man, such an one as he maketh shew of, God would not suffer him to be so and so afflicted, but he would deliuer him frō this crosse, that is vpon him: and so did the three friends of Iob reason against him to the great weakning of his faith: as this was also none of the least temptations vnto Dauid, when the wicked saide of him in his miserie, Where is now thy God? as if they had saide, Surely, if God were his God, he would haue deliuered him long before this. And of themselues they are ready to say, if God would now deliuer me out of this affliction; if hee

would

would now helpe me out of this trouble, I would thinke that he had some care of me indeede: and vnlesse they haue some present ease, or releefe, they can not be perswaded of the truth of his promises. But what saith the Scripture? Call vpon me in the day of thy trouble: so will I deliuer thee. So that we must seek vnto God for the performance of his promises: But how? euen as it is saide in another Psalme, Heare my voice in the morning, O Lord: for in the morning will I direct me vnto thee, and I will waite: that is, after that he had praised vnto God, he would patiently waite vpon him with trust, till God did shew, that he had heard him. Euen as suiters doe at the court, when they haue put vp their petitions vnto the King, or the Counsell, though they haue not a present answer, they are not discouraged, and therefore giue still attendance, and tarie their

*Psal. 50. 15.*

*& 5. 1.*



leisure, with hope of speeding at the  
last.

And how long must we thus wait  
vpon God for his deliuerance? euen  
vntill it please him to discharge vs,  
not prescribing vnto him any time.  
Euen as it is said in one of the Psalms  
of degrees, My soule waiteth on the  
Lord, more then the morning watch  
wacheth for the morning; that is,  
euen as they that are set to watch all  
night, doe not give over their station  
till the morning come, though the  
night be neuer so long: so we in afflic-  
tion must not cease waiting vpon  
God vntill the time appointed. And  
when is that? euen when he giueth vs  
our hearts desire, & not before. Euen  
as the Psalmist speaketh in the name  
& person of the whole church, shew-  
ing after what manner, and how long  
he would seeke vnto God. Behold, as  
the eies of seruants looke vnto the  
hand of their masters, and as the eies

of a maide vnto the hand of her mi-  
 stris; so our eyes wait vpon the Lord  
 our God, vtill he haue mercede vpon  
 vs. So that he would continually  
 and earnestly wait vpon God for his  
 defence, not doubting of it, vtill  
 such time as he found it by experie-  
 nce: and therefore if he deferre a  
 while, we must tarry the longer, with  
 good hope waiting. As the Prophet  
 Habacuk saith, that after long prayer  
 he receiued this answer from the  
 Lord concerning the deliuerance of  
 the Church: that it was deferred a  
 long time, therefore he would haue  
 him to waite, for vndoubtedly in  
 time it should come, and not faile,  
 saying, The vision is yet for an ap-  
 pointed time, but at the last it shall  
 speake, and not lie: though it tary,  
 yet wait thou, for it shall surely come,  
 and shall not stay.

Habak. 2. 3.

But ynbeleefe saith, I could be-  
 lieue these promises, if I might now

inioy them, and vnles I be presently deliuered, I cannot thinke, that God regardeth me: and so it tieth Gods fauour to present deliuerance. And though the Scripture hath said, that affliction is like vnto fire, and that our faith and patience is like vnto gold; and therefore as the gold must tarye in the fire vntill all the drosse be consumed, and the gold refined: so God wil haue vs to indure the crosse, vntill our corruption be thoroughly purged, and our faith and patience be proued to be pure and good; yet we are readie to say, that vnlesse he deliuer me now, I cannot beleue, that he hath any respect vnto me. And vnto all that, which faith faith vnto vs, concerning the tarying of Gods leisure; vnbeleefe is readie to make answer, that vnlesse God giue it now I will thinke that I shall neuer haue it. And as faith or vnbeleefe preuaileth in vs at any time, so are these thogh



more or lesse in vs, in the time of any affliction: for the one is of the flesh, and the other of the Spirit, and both these beeing in the regenerate, The flesh lusteth against the Spirit, & the Spirit against the flesh; and these are contrarie one to an other: so that ye can not doe the same things that ye would, as Paul sheweth to the Galatians. Gal. 5. 17.

And this is that, which every one of vs hath experience of in our selues: for how often when we haue beene in trouble, haue we thought, and said in our owne hearts; vnles God giue me such and such meanes, there are none that will doe me good: and vnlesse these helpe me, I can not looke for helpe from any: and so we are ready to tie Gods helpe to times, and to meanes. Whereas faith faith otherwise out of the word of God, namely, that he hath other times, and meanes in his hands to doe vs good by,

by, and that he is able to helpe vs whe  
all meanes faile vs. And besides, what  
if he will not deliuer vs at all; but wil  
haue vs drinke of that cuppe, that he  
hath giuen vs, euen vnto death: as  
Christ himselfe did: his loue is neuer  
a whit the lesse vnto vs, no more then  
it was vnto him. Thus we see, how  
this vnbeleefe raigneth in this world;  
and yet how Christ of his infinite  
goodnesse and mercie, cureth with  
those that are his in it. A while, and  
cureth them of it at the last, as he did  
with the Apostle *Thomas*, and as he  
hath done with vs very often, and in  
many things.

And this is that, which the Pro  
phet noteth to haue beene very often  
in the people of Israel, whiles they  
were in the wilderness, of whome he  
saith. They returned, and tempted  
God, and limited the holy one of Is  
rael: that is, according to the straitnes  
of their owne heart, in their vnbe  
leefe,

leeſe, ſo did they imagine of Gods  
preſence and power: and therefore  
they are ſaid, to limit the holy one of  
Iſrael, and as it were to compaſſe him  
in certaine bounds, and to indent  
with him after this manner: if hee  
would doe ſo and ſo for them, they  
would thinke that he cared for them,  
and were among the for their good:  
& if he would not doe ſo, they would  
not beleene it. And thus they did of-  
ten, and therefore it is ſaide, they re-  
turned and tempted God: for when  
they had tempted God thus one way,  
then they did it an other way. For  
ſometimes they deſired water, ſome-  
times meate, ſometimes daintie fleſh,  
as quailles; and that ſo importunate-  
ly, that they ſaid, vnles they had theſe  
things according to their owne de-  
ſire, they thought either that God  
could not doe it, or that he cared not  
for them: and thus they ſpake againſt  
God, ſaying, Can God prepare a ta-  
ble



ble in the wildernes? behold, he smote the rocke that the waters gushed out, and the streames ouerflowed: can he giue bread also, and prepare flesh for his people? And thus did they not onely once, but many times, and for many things: in so much that the Prophet speaketh with admiration, How oft did they prouoke him in the wildernesse, and grieue him in the desert! And thus for their assurāce that God was with them, and that he was willing and able to helpe them, they desired these outward things, & so by the foolishnes of their desires did apparantly shew the vnbeleefe that was in them.

So doe many vnbeleeuers of our time: looke what they earnestly desire, if they haue it not, they will not belecue that God careth for them: & hereupon some of them say, if I might haue such a thing, I would think that God loued me; and others say,

say, if God would bestowe this or that vpon me, I would hope that I were in his fauour. And what things are they then which they desire? one-ly outward, and appertaining to this life: and so according to their present wants through vnbeleefe they limite the loue of God, some to one thing, some to an other, and will not be perswaded of it, but by the inioying of such things as themselves desire.

And it is thus not onely in the vnbeleeuers: but all Gods children, so farre as the remnants of vnbeleefe do preuaile in them, are subiect vnto these temptatiōs, and to these desires: and are ready to say, if I were rid of this affliction, which hath lien heauily vpon me a long time, I could be perswaded of his fauour towards me. By which we are thus to profit, thereby to see, what infidelity is lurking in vs, that so we might be sory for it, & seeke to be holpen of it. And then we shall

shall see the remedie against it to be  
this: that as the Apostle S. Thomas  
should not haue tied the certenty of  
Christs resurrection, to his appariti-  
on and shewing of himselfe vnto  
him, saying, Vnles I see him my selfe,  
I will not beleene it: for it was true, &  
to be beleued of him and others,  
that Christ was risen againe, though  
they had neuer seene him: much lesse  
should he haue tied it vnto this, that  
he would see him in that forme, that  
he was in vpon the crosse, with the  
wounds and marks in his bodie, say-  
ing, Vnles I see in his hands the print  
of the nayles, and put my finger into  
the print of the nayles, and put my  
hand into his side, I will not beleue  
it: for he might haue appeared vnto  
him in some other forme, as he did  
vnto others, at diuers times.

Euen so we are not to tie the cer-  
tentie of Gods fauour to any one  
thing, and to say, vnles I haue this or  
that



that, I can not be perswaded of Gods  
fauour: much lesse vnto any of these  
outward things, which appertaine  
vnto our bodies, and to this life: for  
God our heavenly father hath many  
waies and meanes to assure his chil-  
dren of his loue and fauour towards  
them; and doth it as our earthly fa-  
thers doe, not onely to some one  
way, and to others an other way, but  
euen vnto the same not alike at all  
times, and by the same things. But e-  
specially there are more sure pledges  
and tokens of his loue, which he be-  
stoweth vpon his children, then all  
the outward benefits in the world;  
which onely for the most part the  
unbeleeuers desire, and measure gods  
fauour by them. For there are the  
graces & gifts of his holy Spirit pro-  
per vnto the elect, as a loue of God  
and of goodnes, an hatred of euill, a  
desire to please God, a delight in the  
companie of the godly, and such like:

in

22. 147. 19.

in bestowing of which vpon man, he doth most of all manifest his loue vnto them. There are also his holy word and Sacraments, whereby he worketh the beginning and increase of these and other graces in those that are his: rare and inestimable testimonies of his fauour: of which it is said in the Psalme, He sheweth his word vnto Iacob, his statutes & his iudgements vnto Israel: he hath not dealt so with euery nation, neither haue they known his iudgements. Where he maketh this a note of the loue of God to the people of the Iewes, aboue all other nations, that they had among them the doctrine of euerlasting life, which others wanted. And so this is none of the least testimonies of Gods fauour towards vs, that we liue in these happie daies and blessed times, in which the Gospel is purely and sincerely preached, and that we inioy the ministerie of it.

But

But the greatest token of all, whereby God hath manifested his loue vnto vs, is the death of his sonne: of which Christ speaketh in the gospel, God so loued the world, that he gaue Ioh. 1. 16. his onely begotten sonne, that whosoever beleeueth in him, should not perish, but haue euermore life: where we noteth the excellency of the loue of God, by the excellency of the gift. He so loued the world with an extraordinary and wonderfull great loue, that he gaue his onely begotten sonne for vs: and this is the fountaine and cause of all other benefits of his bestowed, and to be bestowed vpon vs: as the Apostle saith; God that spared Rom. 8. 32. not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also? and by him there are purchased and prepared for vs euermore ioyes in the kingdom of heauen: and though we want many things in this world, yet

N I God



God giueth vs patience, and mindes well contented with our estate, as a token that he loueth vs. So that by all these things, or by any one of them, and by many more is Gods loue knowen and to be beleueed. Therefore we must not be so foolish to thinke God by vabeleeefe, and say, if I may haue this or that, I will be perswaded of his fauour: for there are other things besides those which we imagine, whereby he may manifest his fauour vnto vs most clearly: and that also not onely in this world, but in the world to come: not onely which we haue in present possession; but which we inioy through hope.

And therefore this is singularly commended in the faith of Iob, when he had lost all his worldly goods, and in respect of his outward estate he was brought vnto nothing; yet he did put his trust in God: beleueing that his fauour was not tied to the

not to any one of them: but that it  
 was the same then, that it was before:  
 and so uttered this comfortable speech  
 proceeding from faith in Gods good-  
 nes: Naked came I out of my mothers <sup>Job 1.21.</sup>  
 wombe, and naked shall I returne  
 thither: the Lord hath giuen, and the  
 Lord hath taken it, blessed be the  
 name of the Lord. He doth not say,  
 if God would restore all vnto me a-  
 gaine (as he did in time, yea he doub-  
 ted them) then I would belecue that  
 he cared for me: but euen whiles he  
 remained in the want of all, he blef-  
 sed and praised the name of God;  
 which could not be without great  
 faith. Yea he said further, that if he  
 should die in that estate, yet he would  
 not lose his trust in God, and belecue  
 that he cared for him. Loe though he <sup>& 13. 15.</sup>  
 say me, yet will I trust in him, and  
 shall be my saluation: in which  
 words he confesseth, that he was so  
 afflicted, euen in this great extremitie,

God giueth vs patience, and mindes well contented with our estate, as a token that he loueth vs. So that by all these things, or by any one of them, and by many more is Gods loue knowen and to be beleeued. Therefore we must not be so foolish to stin God by vabeleeefe, and say, if I may haue this or that, I will be perswaded of his fauour: for there are other things besides those which we imagine, whereby he may manifest his fauour vnto vs most clearly: and that also not onely in this world, but in the world to come: not onely which we haue in present possession; but which we inioy through hope.

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 that he cared for him. Loe though he <sup>& 13. 15.</sup>  
 say me, yet will I trust in him, and  
 he shall be my saluation: in which  
 words he confesseth, that he was so  
 sure, euen in this great extremitie,

from despairing of life or saluation,  
as that in the very power and instant  
of death he would trust in him; for  
he had other testimonies of Gods fa-  
uour, then all his outward prosperity:  
euen the testimony of a good consci-  
ence, that he had walked before him  
in sincerity and truth, and that he had  
been no hypocrite; as he declarcth at  
large in the Chap. 31.

And he had further, for the vphol-  
ding of his faith, the constant truth  
of Gods promises; and those not one-  
ly for this life, but for the life to come:  
and therefore he doubted not, but  
that it should goe well with him,  
though he died in that estate: for he  
hoped at the last day to rise againe, &  
to behold Christ his Sauour to his  
euerlasting comfort: when he saith,

and 19. 23.

Oh that my words were now writte  
oh that they were written euen in a  
booke: and grauen with an iron pen  
in lead or in stone for euer; for I am  
sure

sure that my redeemer liueth, and he shall stand the last on the earth: and though after my skinne wormes destroy this body, yet shall I see God in my flesh, whom I shall see my selfe, and my eies shall behold, and none other for me, though my reines are consumed within me. Where we see how he saith, that in the midst of all his afflictions he did reioyce and glory in this, euen in the testimony of a good conscience, whereby he did so rest in the promises of God concerning his resurrection, and life eternal, which was to come, that this did confirme him in the fauour of God against all temptations.

Thus true faith bindeth not Gods fauor to any of these outward things, whereby men doe commonly desire to be assured of it: but it looketh vnto better things, whereby his loue is most apparant; and that not onely in this life, but in the life to come most



of all: as they be promised and set  
downe in the word of God. And that  
is the remedie against the foolish &  
vaine desires of vnbeleefe. Let vs  
not therefore tie the assurance of  
Gods fauour vnto any one thing, but  
seeing that he hath many waies to  
declare it, let vs beleue the promi-  
ses of his word, and pray him to seale  
theyp in our hearts by what meanes  
it shall please him best: and let vs not  
be so froward and peruerse, as to  
thinke it is not constant vnto vs, vn-  
les it be sealed vp that way, which we  
our selues doe most of all desire.

Therefore to conclude the summe  
of all in few words. We see by the  
weakenes of S. Thomas, not onely  
what we are subiect vnto, but also  
how we may helpe our selues and o-  
thers against the same. He did not  
beleue that Christ was risen againe,  
though it was told him at sundrie  
times by diuers, that were very cre-  
dible.

dible: we must therefore in the matter of faith giue credit vnto the word of God brought vnto vs, in the mouthes of his faithfull seruants, if they be but two or three. Secōdly, he in this case would belecue none but himselfe: we must belecue in the mysterie of our saluation others rather then our selues, and thinke especially that in the time of temptation others are able better to iudge of our estate, then we our selues can, and so be not too much addicted to our owne overweening.

Thirdly, he would belecue nothing of this matter any further then himselfe was able to see and feele: now because these may deceiue vs, we must belecue without any sight or feeling: especially seeing that faith is of things that are not seene, & the fauour of God is not alwaies sensible of his benefits, we must beleue his word without, yea contrary to any thing,

thing, that we can see or feele. Lastly, he would not beleeeue except he saw Christ with his wounds, and so in that forme, which ordinarily was not to be looked for: we therefore must not by vnbeleefe tie the testimonies of Gods fauour for the assurance of our faith vnto such things as are vnreasonable, and commonly not to be looked for: neither vnto any one particular thing, because he hath many waies to confirme the same vnto vs, and pray him to giue vs grace, that we may profit in faith by any, that he shall bestowe vpon vs.

And seeing it is so hard a thing to beleeeue, & there is so much infidelitie hidden in the hearts of the seruants of Gods, let vs labour to search into the depth of our owne, that finding the same in our selues, we may whiles we haue time vse in feare those good meanes, that God hath appointed for the beginning and

crea



crease of faith in vs, that so by his blessing we daily going on forward from faith to faith, we may at the last come to that measure of it, against which the very gates of hell be not able to preuaile: that so we may both in temptation, and vnder all crosses, and in the howre of death, so carrie our selues, as God may be glorified, we our selues may be comforted, and others may be furthered by our Christian calling, and good example: which Christ the author and finisher of our faith grant vnto vs, for his owne name sake: to whome with the father and the holy Spirit, one true, immortall, inuisible, and onely wise God, be ascribed as most due all honour, praise, and glory for euer and euer, Amen.

*F I N I S.*